Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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Religious Miscellany.

To the Members of our Churches who are leaving their homes for summer excursions.

Permit us to offer you a few words of counsel before you leave us, in search of that recreation, which many of you need, and that repose from the fatigues of business, which we trust will invigorate and strengthen you. We have a few parting counsels to give, which, if you follow, and find beneficial, you can recommend them to others.

1. *Take with you the word of God*, and let no engagement of travel, or change of scene, prevent the daily persual of some portion of that blessed book. It contains the charter of your salvation, and if you read it with confidence and prayer, it will prove a solace in the hour of sorrow, a friend in the time of need. The plan of selecting a passage of scripture in the morning, committing it to memory, and calling it up in your thoughts during the day, will serve many important ends. It will afford food for the mind, exercise for the feelings, and so engage the heart, if well applied, as to save you from many of the injurious influences by which you may be surrounded. Guard against a hurried, careless perusal of the Holy Book. If you wish to be attracted by its beauty, awed by its sublimity, and imbued with its spirit, you must dig into its precious stores, and bring forth the rich treasures which they contain.

2. *Forget not your private devotion.*—Fidelity here may be attended with some difficulty, but if you love to hold intercourse with God; if you "make your boast in him," if your fellowship be with the Father, and with the Son Jesus Christ; you will surmount the hindrances that may overcome your path, and, "give thanks at the rememberance of his holiness." You will remember God upon your bed, and meditate on him in the night watches. Early will you seek him. Every day will you bless him, and though sometimes you may be barred the privilege of entering your closet and shutting the door, still you may lift your heart to Him who reads the breathing thought, and is ever ready to communicate the treasures of his grace.

3. *Maintain your Christian character.*—Feel your responsibility. Recreation must be viewed in the light of duty. The claims of God on our allegiance, affection, and homage, are never suspended. There is no portion of our time but for which we must give account; and we must expect that when business is laid aside, and family cares dismissed, and we have the entire control of our time, that we should find more opportunities than usual for the services of religion. But this is seldom realized in summer travel. It requires great self-knowledge, and self-control, deep reflection and constant watchfulness, a spirit of earnest prayer, united with the habit of making surrounding objects minister to our mental and spiritual improvement, to guard against the dangers which the suspension of business, and an entire change of scene, are apt to throw around us. Walk worthy of your high vocation.

4. *Avoid those exercises which dissipate and deprave the thoughts.*—We know that in some of our summer retreats there are many temptations. See that your amusements and those of your children, be rational and innocent. Scrutinize the books you read, circles in which you are invited, and close your ear to every charmer that would seduce you from the path of purity and virtue.—If you expect being stationary at *the shore* or *springs*, take with you a supply of moral or intellectual food for your company, and a little to spare, that you may give to him that needeth.

5 *Keep holy the Sabbath-day, and attend to the ministrations of God's house.*—Go not in search of novelties.—Venture not into those places where your Divine Master is avowedly degraded to the level of a man, and shorn of the glory which belongs to him as God; and as the Sabbath is an important day, and a house professedly opened for the worship of Almighty God, an improper place in which to indulge the taste for fine music, fine painting, or strange scenes of any kind, so would we urge upon you to guard against the foolish and injurious curiosity, which so often induces individuals, when in strange places, to seek houses of worship rather with a view to hear errors in doctrine, and see superstition in practice, than to glorify God, and receive his blessing.

6. *Strive to do good.*—Take along with you a bundle of Tracts for distribution, and thus you may spread tidings of joy, and leave behind you precious seed that shall germinate, and grow, and flourish when you are far away. "Let your light shine before men." "In the morning sow thy seed, in the evening withhold not thine hand." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, in the grave whether thou goest." Go then in a spirit of thankfulness and prayer, and may the God of grace bless, preserve, and keep you, and bring you back in safety and peace.—*Episcopal Recorder.*

The mind of a thinking man resembles the soil beneath whose surface lie many precious seeds. Every rain calls forth buds, and every beam of the sun produces flowers. Fruits fail not in their due time. The flower garden of a mind merely learned, endures but during the night.—The flowers wither away under the rays of the sun, and are followed by no fruits.

It was the saying of a great divine, built on long observation, that he found more good in bad people, and more bad in good people than ever he expected.

Criminal Stupidity.

Some professors of religion appear to have no regard to the intellectual or moral wants of their children. They will patronize a poor, miserable, profane, and licentious publication, rather than a good, sound, evangelical periodical. They will subscribe to two or three secular papers, when the idea of taking more than one religious journal, would be regarded as terribly extravagant. Nay, if retrenchment is felt to be necessary, they will begin with stopping the only religious paper they do take, first. Now, what shall we say of this sort of Christians? What kind of regard can they have to the interests of religion, to the welfare of their families, or to their own spiritual improvement? They do not hesitate to bring into the domestic circle, papers reeking with vile political scandal, maudlin sentimentalism, indecent allusions and advertisements, the spirit of sinful amusements, and the dialect of apostate spirits. Yet they care not for the griefs of Zion. Let a religious paper vindicate decisively the principles of righteousness in the church, against high-handed and lawless disorganization—let it plead for the millions of oppressed in a land of liberty—and this they cannot bear. They can be patient—yes, wonderfully resigned, indeed—when profaneness, obscenity, miserable political slang, and theatrical puffing, are weekly or daily obtruded upon them—but they lose all forbearance at once, if the journal lifts up its voice for the cause of truth and order, of God, and of man.

Men of this stamp, cannot be in an enviable state of mind themselves, nor their influence be salutary on their dependents or associates.

N. Y. Evangelist.

The good Christian.—A good Christian is God's Servant, the world's Master, and his own Man; Virtue is his Business, Study his Recreation, Contentment his Rest, and Happiness his reward. God is his Father, the Church is his Mother, the Saints his Brethren, and he is a Friend to all that need him.

Heaven is his inheritance, Religion his Mistress, Mercy and Justice his two Ladies of Honor, Devotion his Chaplain, Chastity his Chamberlain, Sobriety his Butler, Temperance his Cook, Hospitality his Housekeeper, Providence his Steward, Honesty his Treasurer, Piety his Mistress of the House, and Discretion his Porter, to let him in and out as most fit. Thus is his whole family made up with Virtue, and he is the true Master of the Family.

He is obliged to take the World in his way to Heaven, but he walks through it fast as he can; and all his business by the way is to glorify the name of God, and to do good to mankind.

Take him all in two words, he is a MAN and a CHRISTIAN.

True Piety.—There is a devotion that resembles the blaze of straw: but that which is spiritual, is like the fire on the Jewish altar—kindled from above, and which never went out. It is a stream fed by a living fountain; not a sudden torrent, however wide or impetuous at any one time produced by the melting of the snow or a sudden thunderstorm. The water, says the Savior, "that I shall have give him, shall be in him a well of water springing up into everlasting life."

One of the first evidences of genuine conversion is an ardent desire that others should become acquainted with the Saviour of sinners. Look at the case of Andrew. "He first findeth his own brother Simon, and saith unto him, We have found the Messias—and he brought him to Jesus."—*John i. 4.*

Slavery.

British and Foreign Anti-slavery Society.

The Annual Anniversary Meeting of this Society took place Wednesday, June 24, at Exeter Hall, his Royal Highness the Duke of Sussex in the chair. The doors were opened at ten o'clock, and immediately the whole area of the immense Hall and the galleries surrounding it were crowded by well dressed persons, many of whom had been waiting at the doors for some hours. Her Grace the Duchess of Sutherland, accompanied by Mrs. Fry, made her appearance on the platform, about half-past ten o'clock. Both ladies were greeted with the most enthusiastic applause. Mons. Guizot, Ambassador from his Majesty the King of the French, soon after appeared on the platform, and was received with loud cheers. He shook hands with the Duchess of Sutherland and Mrs. Fry, and took his seat near them on the platform. We also observed M. Isambert, Deputy from the French Abolition Society to the Anti-Slavery Convention; Mr. Knibb, the Baptist Missionary of Jamaica, whose appearance on the platform was hailed with loud cheering; M. L'Instant, of Hayti; Mr. George Thompson; Dr. Bowring; Mr. Bradburn, Member of the legislation of the State of Massachusetts; Mr. Birney, Secretary to the Anti-Slavery Society of New York; Messrs. Turnbull, Baxter, Grosvenor, and other delegates to the Anti-Slavery Convention; E. A. Sanford, Esq., M. P.; Joseph Sturge, of Birmingham; who was cheered on his appearance; T. F. Buxton, Esq., who was received with loud applause; Dr. Madden, Protector of captive slaves in the island of Cuba: R. Slaney, Esq., M. P.; Sir S. Lushington, D. C. L., M. P; M. Alcide Laure; Sir Eardley Wilmot, Bart. M. P.; Andrew White, Esq., M. P; C Lister, Esq., M. P.; —— Bushfield, Esq., M. P; Lord Charles Fitzroy, M. P.; Charles Hindley, Esq., M. P.; Hon. H. Lascelles, M. P.; J. Pryme, Esq., M. P.; J. M. Trew, Esq.,; S. Gurney Esq.; Daniel O'Connell, Esq., M. P.; Mr. Roche, M. P.; Mrs. Clarkson and her son (grandson of T. Clarkson,) only male representative of the family; G. Wood, Esq., M. P.; George Wilbraham, Esq., M. P.; F. F. Beamish, Esq., M P.; I. H. Lowther, Esq., M. P.; Countess of Brunswick.

Before the commencement of the business of the meeting, the Rev. Mr. SCALES, the Secretary to the Society, come forward, and announced that the venerable and venerated father of the great and noble cause in which they were engaged, THOMAS CLARKSON, intended to be present for a short time at the meeting—but the state of his health was so infirm that the excitement of any strong feeling would be too much for him; he had therefore to request that when he made his appearance the utmost stillness might prevail; he had made that announcement in order to prevent any demonstration of applause on his appearance, which would overcome their venerable friend in the present infirm state of his health.

Shortly afterwards Mr. Clarkson, accompanied by his daughter-in-law and grandson, entered the room, and took his seat on the left of the Illustrious Chairman, who shook him cordially by the hand. The most profound silence was observed, and the venerable gentleman and his orphan grandchild appeared to be objects of the deepest interest and sympathy to all present. Although feeble, we are happy to state that the general appearance of the venerated father of the anti slavery movement betokened that he was in the enjoyment of as good health as at his advanced period of life commonly falls to the lot of a human being.

Mr. SCOBLE then read an abstract of the report; after which,

Mr. JOSEPH STURGE, in announcing that his venerable friend, Thomas Clarkson, would now address the meeting, entreated that he should be received and heard with perfect stillness.

The meeting having, with no small difficulty, "hush'd" itself into silence,

Mr. CLARKSON said—May it please your Royal Highness, and Ladies and Gentlemen, I come to you in very advanced years, and in a feeble state of health—for which you must make an allowance. But it cheers my heart—it does me good—to see such a respectable assemblage of individuals, on such an occasion. I congratulate you on having his Royal Highness the Duke of Sussex in the Chair. To him I have been long attached for his Liberal sentiments, but particularly for the readiness which he has shown to come forward on all philanthropic occasions. It gives me great pleasure to think that another illustrious member of the Royal Family has distinguished himself in the same way on another occasion, when I am sorry I was not able to attend. Ladies and Gentlemen, I have been greatly gratified during the meetings of the Anti-Slavery Convention, to see so many good men met together from various parts of the world—men selected for their moral worth. To the moral man such a sight is a beautiful picture of itself. But when I consider that those good men met together for the heavenly purpose of breaking the chains of the oppressed, and of generously assisting those whom they have known only by their sufferings, and who, moreover, have no means whatever of assisting themselves, the gratification which I have felt has been turned into admiration and delight. Surely these meetings must have been acceptable to God. Has he not said in the Old Testament "I will have mercy and not sacrifice." That is, I prefer the warm and tender affections of the heart, when they break forth into practical benevolence to the mere observance of the most important ceremony of the Jewish religion. Has he not said again in the same book, with reference to another religious custom of those times, "The fast that I have chosen is to undo the heavy burdens, and to let the oppressed go free, and to break every yoke?" Is not the New Testament also full of the same delightful sentiment? Such meetings as these, therefore, cannot but be acceptable to God, and as they must be acceptable to him, so I hope we may look upon them as happy omens of our ultimate success. Ladies and gentlemen, permit me to take this opportunity before I return home, for I shall have no other, of thanking those individuals, many, very many of whom are now sitting with you, for the kind attention and respect which they have shown me during the last fortnight. I must, however, in point of fairness put down all this kindness, not to myself alone, but to my connexion with the great and good cause in which I have been engaged. It must be borne in mind that I could have done but little in it as an individual. What could I have done without the powerful assistance of my dear and revered friend Wilberforce? and what could he and I have done together without the assistance of thousands of others? I take no particular credit to myself for having taken a part in it, more than others, who did the same. Each was actuated by his own view of the subject, and the feelings which this view of it occasioned. As to myself, I was literally forced into it. I will relate in a few words how this happened. I was thinking one day in a more serious and solemn manner than I had ever done before of the multiplied injuries which the unhappy people who are now the objects of your sympathy, were made to undergo in Africa, on their passage and in the colonies. All the tragical scenes which occurred in these their different situations passed in horrible review before me, and my compassion for their sufferings was at that moment so great, so intense, so overwhelming, as to have overpowered me, and compelled me to form the resolution, which I dared not resist—it was at my peril to resist—of attempting their deliverance. Thus I was forced into the great work. I did, therefore, only what it was my duty to have done under such circumstances—I had only the merit of obeying the extraordinary impulse on my mind. I have often indulged the belief that this feeling might have come from God; to him, therefore, and not to such a creature as myself, you are to attribute all the honor and all the glory.

As the venerable gentleman resumed his seat, the Duke of Sussex shook him cordially by the hand, and a murmur of applause, with difficulty repressed, spread through the meeting.

Mr. O'CONNELL was then introduced to the meeting, and received with enthusiastic and protracted cheering. He said—I have a long resolution, Sir, to propose, and I ought to make compensation for the length of the resolution by the shortness of my speech, although I never felt more disposed to make a long one. Upon the subject on which we are combined there is much to rejoice at—much to congratulate ourselves upon—a good deal to apprehend—and enormous mischief still remaining to be remedied and redressed.—We have a good deal to congratulate ourselves upon. We have to congratulate England, in the face of the world, in having set that mighty and magnificent example of the emancipation of nearly one million of human beings, and having consented, in addition, gratuitously to compensate those who were not entitled to any compensation—entitled to no compensation, but punishment for long and atrocious villany. I voted against that compensation—but I should not be sorry it was granted if I saw a reciprocal spirit of kindliness and benevolence on the part of those who received it. It is, Sir, a mighty and a magnificent example we have given, and it tells well to the rest of the world in its immediate results; for what were we told when we were struggling for the emancipation of the negroes? Did not the planters assert, the moment they were emancipated, violence, turbulence, slaughter, and massacre would be the consequence?—Did not they say—"Do you want us to have our throats cut? It is not whether we shall let the negroes loose, but whether they shall outrage our wives and daughters, and slaughter ourselves." What do they say now?—Has there been one single riot? Has there been one single outrage?—Has there been one single assault?—Has anything approaching to spoliation of property, or to the murder of a single human being, been committed? Humble as I am, I stand here the triumphant advocate of the negro race.—The negroes have much to forgive. Even the planters of Jamaica, boasting of their high spirit as English gentlemen, still kept the lash to the female negro's back to the very last moment. Even the chivalry of their character as gentlemen would not let them relax the power of torture even to that sex whom they said they respected. The negro had much to forgive. He had to forgive the cruelty to his wife—the horrible treatment of his daughter—the torture of his son. He had to forgive the stripes that were still marked on his back by the lash of his tyrant master. Did he take revenge? No; blessed be God, he forgave all. And here I stand, proudly boasting that even the spirit of calumny itself—the disposition to tell falsehoods of everybody who differ from us—a disposition that I think is as much encouraged in England as in any other land on the face of the earth—notwithstanding that disposition to slander and vituperation, no slanderer has been found, no calumniator has been discovered, vile and base enough to say the negroes have committed one single act of outrage, violence, or revenge. May we not then look to the rest of the world and tell them how easily and how safely emancipation can take place? Indeed it would have been a calumny on human nature to assert that it was quite safe to continue injustice—that it was perfectly secure to continue to outrage every humane feeling, and that an act of benevolence and generosity would be accompanied by a return of crime and outrage. It could not be—it has not been. Human nature has vindicated itself from such a charge, and we stand here now with the fact as clear as the sun at noon-day, that emancipation has not been followed by one single act of outrage. But these general assertions are weak, and do not bear the same force as when you come to particular instances Now there happens to be in this assembly a friend of mine, and I am proud to call him such—the Rev. Mr. Knibb, the Baptist Missionary. You do well to cheer him, he deserves it. He has suffered imprisonment and the fetter—he has had execution threatened upon him—he has undergone persecution, and now he comes out triumphantly, the friend and the advocate of the unfortunate negro. I take from him these facts. In the duties of Montego Bay, the population of which is upwards of 225,000 beings, at the last Assize there were in gaol 19 persons charged with offences—

Mr. KNIBB,—Only 16

Mr. O'CONNELL—Only 16!—and six of these were whites! Now the negroes are in the proportion of fifty to one, and therefore you may imagine what the proportion of guilt between the white and the black man is when out of 16 in gaol six are whites. Well, out of the 16, 13 were acquitted, so that there remained but three actual criminals. In his own parish, where the population is 35,000, there was only one prisoner in three months. In St. Ann's parish, with a large population, the gaol is shut up, and the key has been turned into nails for shoeing horses. The treadmill, to be sure, was seen there, but the treadmill got rusty. In the parish of Trelawney, that which Mr. Knibb belongs to, where the treadmill was actually clotted with human gore—where women were tied on that treadmill, and becoming so exhausted they were not able to keep their steps, and the flesh was torn off their limbs—the brutal planter permitting it to be done—.

Mr. KNIBB—I have seen it.

Mr. O'CONNELL—The treadmill has got rusty there—there have not been a sufficient number of persons to turn it. In St. Ann's the gaol is shut up, and in Westmoreland the gaol has fallen into ruins. Now these isolated facts strike more strongly upon the human mind than hours of declamation and general assertion. I stand here triumphantly then with this great experiment completely worked out, that it is perfectly safe to emancipate the negro race. But have we not something to fear from the planter? I cannot leave Jamaica without announcing to you that in the last Session of the Legislature of that country abominable slavery laws were passed amid the congratulations of Sir Charles Metcalfe—who, with a fatal facility has given in to the views of the planters, and given up that generous protection which my esteemed and admired friend—how proud I am to call him so—Sir Lionel Smith showed. I need allude only to one of them. They have passed a combination law—a law to punish the men from combining to get wages. No three negroes can now meet to regulate how much they ought to get for their wages without being subject to this combination law. To be sure they have, by an atrocious kind of idiosynerasy, made this law apply to masters as well as servants. It is mixing the ridiculous with the horrible. Who is to punish the master,—when there will be found on the bench the ruffian that ought to be in the dock! As yet those laws have not received the Royal Assent in this country, and by the blessing of God, the name of our Queen will never be subscribed to them. I know they are in operation in the meantime, that is the worst of it; and therefore no time should be lost in calling on the Secretary for the Colonies, and remonstrating with him upon the subject. I myself asked him the question whether these laws had received the Royal Assent. He said they had not. When I asked how many of them had been suspended, he was not then prepared to give me an answer, but I think we should ask him again—for although they are, as it has been said, in force in that country, would not the people of England be laughed at, from one end of Europe to the other, if, after paying twenty millions of money, twelve or fourteen of which went to this very Colony, they were to allow themselves to be swindled out of its value by these combination laws? John Bull likes to get the full lumping value for his penny, and, therefore, I do not think the British people will allow themselves to be so cheated. It is incumbent on us to take care we are not laughed at—nobody likes to be—to take care the public are not swindled of their money, and to take care above all that the negro is not sent back, under the shape of laws, to a state of servitude worse than the slavery he before endured The planters say they only want to be protected in free labor. But what claim have they for any assistance from the British people or Government, if instead of free labor they have taken care it shall be slave labor as soon as the emigrants arrive? These are subjects of the utmost importance, and glad am I to have the opportunity of proclaiming them to the good sense of the English people. The night before last we saved the Hill Coolies—and it will be our duty within eight-and-forty hours more to save the colored man in Jamaica from renewed slavery. There is another portion of the British dominions where slavery still spreads its horrid influence. We are told, Sir, when the Emancipation Bill passed that the Government of the East Indies would take measures to abolish slavery there. I believe they have taken none—I know of none—it may be my ignorance; but this I know, that there are hundreds and thousands and hundreds of thousands of slaves still in our East Indian dominions, and when we proudly boast that the flag of our Queen waves over none but freemen, we are obliged to make a distinction which has no difference, for the flag of the East India Company *waves over hundreds and thousands of slaves.* The object of the Convention—the object of this meeting, cannot be answered until slavery is abolished in the East Indies as it has been in the West. And wherever the flag of England flutters in the breeze, over any part of the dominions in the dependencies belonging to the Monarch of these realms, it shall float only over freemen, and nothing but freedom shall be found beneath its influence or within its protection. There is, indeed connected with India, another subject of the most awful importance, but it is not fitted for an anti-slavery meeting. I only allude to it, because I think the friends of humanity will endeavor to remedy the evil—I mean the situation of the land tenures in India—and the poverty and distress, and the awfully rapid famines (for we have had four of them in ten years) they create. If we look to other countries, what are our consolations. We have heard an able and eloquent French advocate of universal liberty, and I am sorry he was not able to express himself in the English language. Had he done so, he would have made an impression such as few are capable of. His sentiments were excellent, and he has long been a distinguished friend of the negro race in his own country. But, Sir, I was very sorry to hear from him what they were going to do. To be sure they had already made a law that their masters are to mutilate them. Why it is not the interests of the masters exactly to mutilate the negroes. I was sorry to hear him talk of the French probably postponing, for ten or twenty years, the emancipation of the negroes—it is like what the Latinists call *paulo post futurum*—the prison counts by the hour, slavery reasons by the minute. Talk not to me of regulations, and rules, and laws; commit them to the hands of the planters and masters, it is no matter what the law is, the parties will inflict punishment and suffering on the unfortunate negro. It has been well said that there is no nation on the face of the earth so fond of liberty as the French. It may be a little exaggeration, and not quite so satisfactory to humanity as to military triumph, but the French having acknowledged that slavery ought to terminate—that principle being at once avowed, and England having set them the example, I would like to encourage the old rivalry between England and France on this topic. While Frenchmen are talking of emancipating, and talking in beautiful phraseology of doing such and such things, that they *intend* to do it, and are *about* to do it, John Bull has actually emancipated them, Mr. Frenchman—and that is the thing you ought to do. I do not wish to discourage them, but I laugh to scorn their efforts. I despise their exertions, if they attempt anything but total and immediate emancipation. That is the only rivalry except in other good qualities, that I would wish to exist between the two great nations of the world. But we must cast our eyes further, and what do we there find? Why, countries bound by the faith of treaties, observing none of those treaties, for I am reluctantly, but by the force of truth, compelled here to declare, that this mighty sacrifice of twenty millions, this great and glorious act of emancipation of 800,000 slaves, has been followed, by what? By a most atrocious and enormous augmentation of the worst of crimes attending slavery—the slave trade. The importation has been more than doubled, the debts have been increased 25 per cent. The result of our having emancipated slaves makes the produce of the slave colonies more valuable, and the consequence has been, that the slave trade has increased enormously. All produce of course is lessened. If it diminished from nothing else, it would from the circumstance that the negroes no longer suffered their women to labor in the field. [Mr. Joseph Sturge here made a communication to Mr. O'Connell.] My phrase perhaps was not quite correct. The increase of the slave trade did not commence with the abolition of slavery—it commenced with the abolition by England of the slave trade; but it has dreadfully augmented since the period when the English abolished slavery. We have treated with the Brazils, with Spain, with Portugal. The treaties are fine pieces of parchment to look at, emblazoned with the arms of monarchs; but in the mines of Brazil, for instance, a great quantity of British capital is employed, and there are British slaveholders surrounding us to the present moment. We have them in the House of Commons. It was only this morning that I heard something of the great friends of the Mauritius. I am now in possession of the fact; and if any of them speak again in another place, depend upon it I shall not be so mealy-mouthed as not to announce it. In proportion as we have acted with humanity, other nations are acting with barbarity. In Baltimore it is the fashion to build vessels called "clippers;" they are used for carrying on the slave-trade, and they are made shallow in order to get up the rivers, and to sail with the greatest speed. He then came to the Texas—that nest of banditti. The Mexican government had nobly done away with slavery—it nowhere existed in that country. All at once a band of land pirates took their slaves and rifles and robbed the Mexicans of their land. He blushed to say that the king of the French had at last acknowledged those robbers as a nation. He was sorry that the talented individual who had been amongst them—the representative of France, had retired; he (Mr O'Connell) would have been happy that he had had it in his power to tell him of that act of his King. It was useless to talk of or to hope for the abolition of slavery in the French colonies, while the King of France encouraged wholesale robbery, murder, and slavery in the Texas. By the constitution of the country they had debarred themselves from even discussing abolition for a number of years, and even when they had expired, it could not be done unless three-fourths of of the people were in favor of it. They might just as well hope to get three-fourths of the people to cut their throats as to agree to annihilate slavery. Another principle of their constitution was, that they would cut the throats of every Indian in the territory—they would not allow one of the aboriginies to remain alive in the land. Only lately six or seven of them had come in, had been caught, and every one of them was murdered, brutally murdered; he was informed that he was much underrating the case—that in fact the murders amounted to 30—that would entail more human suffering, but the principle was the same. He was informed that they had now twelve British subjects in slavery. Was it, could it be possible? There was no country in the world paid half so much for being governed as England—they paid million after million, but did any Government deserve a farthing that would permit British subjects to remain in slavery. Could it be a fact? If the atrocious crime was in existence, were not the Texians at the mercy of England. Suppose they were to send to the Mexicans a British Legion, the Texians would be apt to surrender the twelve, and twice twelve if they had them,—(Mr. Joseph Sturge whispered to him.) A friend of peace behind him, an illustrious friend of humanity—Joseph Sturge, had told him that the Society recommended the use of none but peaceful, and moral, and religious means. He (Mr. O'Connell) quite agreed in all that, but the Texians were robbers—they had stolen twelve of our fellow-subjects, and it was quite legal to catch and hang robbers and murderers. They had been guilty of an atrocious robbery and many murders—they must therefore be treated as such. But, above all, that Meeting and that Society must speak out trumpet-tongued, in order to deter the British Government from committing so foul a crime as to recognise them as a nation. Let the Government of Europe acknowledge one slaveholding state, and all would be overrun, and slavery would acquire a fearful increase. Oh, God forbid that they should ever be admitted into the scale of nations. He then came to North America, and there, thank God, he found much reason for congratulation. There were now forty representatives of Abolition Societies in London to aid them in the great struggle for human liberty. They had heard a Learned and able Judge describe the horrors of the internal slave trade of North America. Did they know who that learned and noble man was? He had been the proprietor of slaves himself, but he had given them all their liberty. A second batch came into his possession by patrimonial descent. He was again the proprietor of slaves, but he emancipated them. American abolitionists might indeed be proud with Judge Birney of New York, at their head Let them be honored in proportion as the slaveholders were execrated. Oh! they had a hard battle to fight. In place of being honored, as they were in this land, they had to encounter coolness and outrage; the Bowie knife and Lynch law threatened them: they were abolitionists at the risk of their lives. Glory to them. A year or two since he made some observations upon the conduct of the American Minister; he charged him with breeding slaves for sale; he denied it; and, in order to prove who was right, he sent him (Mr. O'Connell) a challenge to fight a duel. He did not accept it. Nothing would ever induce him to commit murder. God had forbidden it, and he would obey him. The American Minister denied the charge, but he admitted that he had slaves, and he admitted that he did afterwards sell some; so let him have the benefit of such a denial. He added, however, that he did not believe that slaves were bred for sale in Virginia. Now, he would read some few extracts from Judge Jay's book, published in New York, in 1839. He would call Mr. Stevenson's attention to page 88 of that book, and that would prove to him not only that slave-breeding existed in Virginia, but within twenty-five miles of his own residence. (The Hon. Gentleman read several extracts proving the practice; also several advertisements of lots of slaves wanted for ready money, for shipment to New Orleans, and one dated in Richmond, the very place of Mr. Stevenson's residence). He had established against the Ambassador that slave-raising did exist in Virginia—yet all these things took place in a civilized country—a civilized age—advertisements of human flesh for sale, and written in even a more contemptuous manner than if the subject of them were cattle. The traffic in slaves from the North to the Southern States was immense. In the latter they were put to the culture of cotton—a horrible culture, that swept off the whole in seven years—every seven years there was a new generation wanted. This was in a community calling themselves civilized—why, they were worse than the savage beast of the desert—they only mangled when driven to it by hunger; but this horrible practice is carried on by well-fed Americans for paltry pecuniary profit—for that low and base consideration they destroy annually their tens and twenty thousands. His Learned Friend the Judge had put two attested cases in his hands—(Mr. O'Connell then read the particulars; in one the slave and her mistress were communicants in one congregation, yet the latter determined, and notwithstanding the most heart-rending appeals, persisted in selling and separating the child of the slave from its mother. The other was a slave who, with her eight children, were brought into the open market, and sold separately, amidst the loudest lamentations.) The mother there had to suffer eight deaths, and when she was parted from the last, her youngest, her senses fled, and she was happy for a time. These scenes took place in a country which, in all other respects, had a fair claim to be called civilized—in a country which had nobly worked out its own freedom—in a country where the men are brave and the women beautiful. Among the descendants of English-

men—even amongst such was to be found a horrible population whose thirst for gold could only be gratified at the expense of such scenes of human suffering. A population that were insensible to the wrath of God, who were insensible to the cries and screams of mothers and children torn from each other forever: but there was one thing they would not be insensible to—they dare not, they would not be insensible to the contempt of Europe. While they embraced the American abolitionists as friends and brothers—let none of the slave-owners, dealers in human flesh, dare to set a foot upon our free soil. Let them call upon the Government to protest to America that they would not receive any slave-holding Ambassador. Let them declare that no slave-owner can be admitted into European society, and then Calhoun and Clay, and men like them, who stand up putting forth their claims to be President of the great Republic must yield to public, universal opinion. He had made mention of two men,—he would only say that Calhoun was branded with the blood issuing from the stripes of the slave, and Clay, drowned in the tears of the mothers and the children. Let the people of Europe say to slave owners, "Murderers, you belong not to us,—away to the desert and herd with kindred savages." He begged pardon of the savages. Sometimes in anger he committed heinous crimes, but he was incapable of coolly calculating how long or how hard he could work a human being with a profit,—sometimes granting him a boon for the purpose of obtaining a year or two's labor out of him. The Hon Gentleman continued,—I admire the purity of the democratic principle, when it is kept within the proper bounds of society. I am a great admirer of your Declaration of Independence; it is the delight of even the slave-holders of America. Let me read to you the first lines. It says, "All are created equal." These are their own words, —"All are created equal, with certain inalienable rights,—the gift of God." They acknowledge the Giver; and amongst these inalienable rights are, "Life, liberty, and the safe pursuit of happiness." Therefore they proclaim it—they admit that God has given those rights, and how dare the ruffians attempt to take away the rights which God has given them? Is that word too harsh? "And in the fair spirit of the declaration, with a reliance on the firm protection of Divine Providence." They appeal to God; and has not this all the sanctity without the profanity of an oath?—"we mutually pledge to each other our hearts, our fortunes"—they might easily pledge that—"our lives and our sacred honors." Now I appeal to that honor—they have pledged their lives and their sacred honor to those principles, and when they come to me and say that I am a vituperator and a slanderer, I read to them their declaration, their pledge, and their honors. Well, are we to remain passive as hitherto?—Let our declaration also go abroad. Let this Society adopt it—let the benevolence and good sense of Englishmen make that declaration. If an American addresses you, find out at once if he be a slave-holder. He may have business with you, and the less you do with him the better—but the moment that is over turn from him as if he had the cholera or the plague—for there is a moral cholera and a political plague upon him. He belongs not to your country or your clime—he is not within the pale of civilization or Christianity. Let us rally for the liberty of the human race—no matter in what country or in what clime he is found, he is entitled to our protection; no matter of what caste, of what creed, or what color, he is your fellow man—he is suffering injustice, and British generosity, which has done so much already, ought to be cheered to the task by the recollection of that success it has already attained. You have already heard from the Right Hon. Dr. Lushington something of the early struggles of the venerated Clarkson—and how precious was the tear that rolled down his cheek when he made that statement—we have read that the recording angel dropped a tear on an oath which had been extorted in the cause of humanity, and blotted it out for ever—and the tear that stood upon his cheek seemed to have been called forth by similar feelings. He reminded us that Clarkson had at first stood alone —that Wilberforce had but few to assist him, and that when Lushington and Buxton came into the contest, there were only enough to be laughed at by the selfish, and the Americans, but no more; they had neither pistols nor cavalry, nor serried infantry—they had nothing to contend against the congregated power of British mistaken avarice, and the immense wealth of the planter class. Yes, they had the generous, the humane, the noble spirit of the British people—they had the protection of God, and blessed be God, we have lived to see the accomplishment of much that they had anticipated. What is our strength now to what it was when Buxton and others came into the contest? We have had 500 Delegates from various parts of the world. They have come from America and from France—we have foreigners, and judges, and distinguished men of all descriptions. From 400 places under the British dominion, Delegates have been sent to our Convention. Our meetings have been attended by audiences whose countenance alone would more than satisfy the utmost measure of fame or approbation. They are surrounding us still. Oh! the women of England are here—as they always are, foremost in the cause which humanity recommends to them. They will appeal on its behalf to their fathers, their brothers, and their sons. I am zealous in the cause to be sure, but inefficient—acknowledging the humility of the individual, I am still swelled by the greatness of the cause. My bosom expands, and I glory in the domestic struggle for freedom which gave me a title to stand among you, and to use that title in the best way I can to proclaim humanity to man, and the abolition of slavery all over the world.

Unjust Imputation.—We very much regretted to notice in two religious papers, the announcement that Father Mathew might not be sincere in his temperance efforts; that he received a large profit on the medals which he provided for those who took the pledge, as we had never seen any just ground for such a charge. And we were much gratified to hear Mr. Crosby state in his lecture that these reports were without foundation. He said Father Mathew had made a great sacrifice in prosecuting the work and had declared his intention to devote his property if necessary for its advancement. Why may not a man and his motives be respected, until there is some just ground to suspect his integrity? Why give an unfavorable account of a person, and close by expressing a hope that it may not prove true?

N. H. Bapt. Reg.

If the Editors are honest men, they will correct the false statement.

The earliest English voyage to India, by the Red Sea, says the Polytechinic Journal, quoting Saxon Chronicle, was performed in the time of Alfred the Great, by Tighelm, bishop of Sherbone, who took presents for the King to the shrine of St. Thomas, and brought back spices and gums from the East.

The World's Convention.

Below we give an abridged account of the first day's proceedings in the World's Convention. The history of the meeting will be continued in several successive papers, occupying several columns in each. The original reports from which ours is condensed occupy upwards of 70 columns of the great London papers.

FRIDAY, JUNE 12th, 1840.

The convention pursuant to announcement, commenced its sittings at Freemason's Hall this morning. The internal arrangement of the Hall was most judicious, and reflected the highest credit on the committee to whom it was confided. A few minutes before eleven o'clock, the body of the hall was fully occupied with the delegates, the attendence of whom was very numerous; while the upper end and one side of it were appropriated to ladies, a considerable number of whom were present, and among them several female abolitionists from the United States were conspicuous.

W. T. BLAIR, Esq. (of Bath) rose and said, Our venerable friend, Thomas Clarkson, Esq. will shortly enter the room. I am requested to suggest, in consideration of the infirm state of his health, that there would be no feeling of popular approbation on his entrance. Perhaps the most acceptable way in which he can be received, will be by the company standing.

THOMAS CLARKSON, Esq. then entered the room, leaning on the arms of W. D. Crewdson, Esq. and J. Sturge, Esq. and accompanied by his daughter-in-law and grandson.

WILLIAM ALLEN, Esq. said I have been requested by the committee to propose to this numerous and respectable assembly, that our venerable and venerated friend, Thomas Clarkson, Esq. be chairman of this convention.

J. G. BIRNEY, Esq. (of New York) seconded the motion, which was put and agreed to after a short pause of silence.

JOSEPH STURGE, Esq. made some observations respecting the past services of he chairman, and in allusion to his grandson, nine years old that very day, "who is the only living representative of our venerable chairman who bears his name," and who accompanied his aged grandfather "When many of us are removed to that bourne, where the wicked cease from troubling and the weary are at rest, and when the distinctions of clime and color will be swept away for ever, may he see that the Divine blessing has rested upon our exertions, and behold that happy day when the sun shall cease to rise upon a tyrant, or set upon a slave."

The venerable chairman then rose and said, my dear friends, I stand before you as a humble individual whose life has been most intimately confected with the subject which you are met this day to consider. I was formerly *under providence*, the *originator* and am now unhappily the only surviving member of the committee which was first instituted in this country, in the year 1787, for the abolition of the slave trade. My dear friend and fellow laborer, Mr. Wilberforce, who was one of them, is, as you know, dead; and here I may say of him, that there never was a man either dead or living to whom your cause was more indebted than to him. My dear friend and fellow laborer, William Smith, the late member for Norwich, who was another of them is dead also, by whose indefatigable exertions for nearly fifty years, both in and out of parliament, it was most vigorously supported. As to the rest of the committee, Samuel Hoare, William Dilwan, George Harrison, Richard Phillips, and the other dear friends, whose names I am sorry that I cannot at this moment recollect, these also are all dead, and gone, no doubt to eternal rest. My dear friends I was invited many months ago to be at this meeting, but old age and infirmities, being lame and nearly blind, and besides being otherwise seriously affected at times, gave me no hope of attending. At length I have been permitted to come among you; and I rejoice in it, if I were only allowed to say in this place, in reference to your future labors, Take courage, be not dismayed, go on, persevere to the last, you will always have pleasure from the thought of having done so. I myself can say with truth, that though my body is fast going to decay, my *heart* beats as warmly in this sacred cause, now in the 81st year of my age, as it did at the age of 24 when I first took it up. And I can say further with truth, that if I had another life given me to live, I would devote it to the same object. So far for your encouragement and perseverence. My dear friends, you have a most difficult task to perform; it is neither more nor less than the extirpation of slavery from the *whole world*. Your opponents who appear the most formidable, are the cotton and other planters in the southern parts of the United States, who, I am grieved to say, hold more *than two millions of their fellow creatures in the most cruel bondage*. Now we know of these men, that they are living in the daily habits of injustice, cruelty, and oppression, and may be therefore said to have no true fear of God, nor any just sense of religion. You cannot, therefore, expect to have the same hold upon the consciences of these as you have upon the consciences of others. How then can you get at these so as to influence their conduct. There is but one way; you must endeavor to make *them feel their guilt in its consequences*. You must endeavor by all justifiable means to affect their temporal interests. You must endeavor, among other things, to have the produce of *free tropical labor* brought into the markets of Europe, and undersell them there, and if you can do this, *your victory is sure*. I have only now to say, may the Supreme Ruler of all human events, at whose disposal are not only the hearts but the intellects of men, may *He*, in his abundant mercy, guide your councils, and give his blessing upon your labors.

Mr. W. D. Crewdson introduced a letter from Lord Brougham, who had been waited upon to request of him, if it were possible, to give his attendance at this meeting, which was read.

House of Lords, Thursday.

Gentlemen,—I am much honored by the request which you have made to me through your deputation this morning, that I would attend the meeting of delegates to morrow; and I assure you that it is very painful for me to be under the necessity of refusing. But the state of my health has been such for some time past that I am barely able to discharge those duties in this place from which I cannot withdraw, and I have been compelled to lay down a rule against going to any public meeting whatever. Of all the instances in which I have been obliged to follow this rule, there is no one which has given me greater pain; for I need hardly say how deeply I feel interested in whatever concerns the great cause which brings you together. I earnestly hope that all your proceedings may be guided by the same wisdom and animated by the same zeal which have from the earliest period of the controversy been displayed by the friends of humanity and justice; and I trust that under the blessing of Providence continued to their exertions, our earnest desires may be crowned with success. I have the honor to be, gentlemen, your faithful and humble servant.

BROUGHAM.

The remaining officers were then chosen, as given last week.

The Rev. W. Knibb, at the request of Mr. Sturge, next addressed the meeting. I will only claim your indulgence for one moment. I beg to present, on behalf of 300,000 emancipated slaves in the island of Jamaica, the only tribute which they have to give, but which I am sure is the best tribute they could give—to my venerated father, Thomas Clarkson, Esq., namely, the propriety of their conduct since they have been made men. I did not expect that I should have been permitted to address the assembly and thus publicly to return thanks to one whom I shall ever respect and admire. I have an engraving of a view of one of our chapels in Jamaica, in which the first anti-slavery meeting was held in that beloved island. If I had been aware of this opportunity, I would have presented it publicly to our venerated chairman, but I shall now forward it privately on behalf of those whom I formerly knew as slaves, but whom I now know as free men, rising in intelligence, and exhibiting to the world that propriety of conduct which has won for the emancipated sons and daughters of Africa universal admiration.

Mr. J. TREDGOLD then read the summons of the convention.

On motion of Mr. J. MOTT, of Philadelphia, a press committee was appointed to superintend the publication of the reports of the convention.

The REV J. A. JAMES, (of Birmingham,) in seconding the resolution said, this is a motion of mere formal business, which precludes me, even if I were disposed and able, from addressing the meeting at any length. I cannot, however, avoid expressing the ineffable honor which I really felt it, to second a resolution on such a subject as this, which has been moved by one of the delegates from America, and which places me in juxta-position with the friends on that side the Atlantic in this great and noble cause. I also feel it an honor to second a resolution which is to be put to this meeting by yourself. I would simply express my prayer that this society, which I rejoice you have lived long enough to witness, may be the evening star of your life, and the morning star of that dear youth, who, I trust, will stand before the public as your representative in this cause long after you have gone to your eternal rest.

Mr. George Thompson proposed a series of resolutions to the effect that the Convention shall meet twice a day, at ten in the morning, and at four in the afternoon; that all resolutions should be submitted to the secretary the day before they were proposed; that the business which would come before the meeting should be announced the day before; that a committee should be appointed to prepare resolutions, &c., that any member of the Convention who wished to speak, should previously send his card to the Chairman, and that each member should not speak for more than twenty minutes at a time, &c.

On motion of Rev. Nathaniel Colver, of Boston U. S. A., the resolutions were agreed to, except those requiring speakers to send their cards to the Chairman, and limiting them to twenty minutes, which were objected to by several gentlemen. Dr. Bowring was convinced the less they fettered their proceedings the better. Mr. J. Cannings Fuller, of New-York, objected to the necessity, which it was proposed to impose on speakers, of sending in their cards beforehand. He liked short speeches.

The chairman then called upon Mr. O'Connell who said, in obedience to so sacred a command, he would venture, however unworthy, to address this great Convention, which he did in a happy and characteristic manner.

Mr. Fuller made an appeal to Mr. O'Connell to address his Irish brethren in the U. S. in favor of the abolition of slavery. Mr. O'C. assured the gentlemen that before the convention broke up he would produce such an address.

Mr. Bradburn addressed the Convention, alluding to the resolutions of the Massachusetts Legislature, and congratulating England on her being free from that sanctioning of slavery, which he felt as a dishonor to his own country.

The Rev. T. Scales then read an admirably written document on the object of the convention, and the principles of the British and Foreign Anti-Slavery Society.

Mr. Sturge begged, before the chairman withdrew, to introduce to him and to the meeting, Henry Beckford, who three years ago was himself a slave. Mr. Beckford then made a short address.

Thomas Clarkson, Esq., then retired from the chair, and on the motion of G. W. Alexander, Esq., seconded by George Bennett, Esq., W. Blair, Esq., was called to occupy it, and made a few remarks.

Mr. Wendell Phillips moved "That a committee of five be appointed to prepare a correct list of the members of this convention, with instructions to include in such list all persons bearing credentials from any Anti-Slavery body." Mr. P. addressed the convention, and said, some of the delegates felt aggrieved because, though in the hall, they had not received an entrance as members of the convention by the authority of the Committee of the British and Foreign Anti-Slavery Society, who have undertaken to settle the qualifications of members of this body. Mr. P. said, when the call, which was read by Mr. Tredgold, reached America, we found that it was an invitation to the friends of the slave of every nation and of every clime. Massachusetts has for several years acted on the principle of admitting women to an equal seat with men in the deliberative bodies of Anti-Slavery Societies — When the Massachusetts Anti-Slavery Society received that paper it interpreted it, as it was its duty, in the broadest and most liberal sense. If there be any other paper emanating from this committee limiting to one sex the qualifications of membership, there is no proof, and as an individual I have no knowledge, that such a paper ever reached Massachusetts. We stand here in consequence of your invitation, and knowing our custom, as it must be presumed you did, we had a right to interpret "friends of the slave" to include women as well as men. In such circumstances we do not think it just or equitable to that state, nor to America in general, that after the trouble, the sacrifice, the self-devotion of a part of those who leave their families, and occupations in their own land, to come 4000 miles, to attend this world's convention, they should be refused a place in its deliberations. The meeting will observe that I have purposely introduced into the motion language which brings the question before the convention.

Professor Adam (of Harvard University) in seconding the resolution said, I shall merely state that I have great pleasure in expressing my entire concurrence in the sentiments that have now been stated to the meeting.

Mr. George Stacey said, the custom of England is well known and uniform. In matters of mere business, unless females are especially associated together and announced as such in the promotion of the objects in view, they do not become a part of the working committee. Dr. Bowring thought the custom of excluding females is more honored in its breach than in its observance, and he could not think they would refuse to welcome gratefully the co-operation which is offered. Rev. J. Burnet said, if there ever was a time when it was necessary for the convention to be calm and self-collected it was at that moment. He complimented the ladies of England and America, but if the convention should take the course proposed by the mover and seconder of the resolution, he was convinced, that it would sincerely regret it. Our American friends would add another laurel to their brow were they at this moment to say, let us not make shipwreck of our vessel, let us not even put her in a perilous sea. As we are in England, let us act as England does. The discussion was continued by Messrs. Grew, Colver, Galusha, Dr. Rolfe, of Canada, Bradburn, Col. Miller, Capt. Stuart, W. Phillips, and Birney of America; and by Messrs. Stacey, W. Allen, George Thompson, Gaines, Ashurst, Rev. Mr. Harvey, Rev. J. A. James, Rev. Dr. Cox, Rev. C. Stovel, Rev. Mr. Beavan, Rev. Dr. Morrison, Captain Walker of Great Britain, and Mr. Prescod of Barbados.

W. Allen regretted that a question of this sort had ever been mooted. George Thompson deprecated most sincerely the introduction of the question into the convention. As to the propriety of the thing, he had his own opinion, and had labored to the eleventh hour to prevent the question being mooted here. Even now he should be glad if it were thought proper to withdraw it. He hoped no division would take place. He earnestly requested his American friends to withdraw their motion.—After an animated debate the question was put and decided against the admission of female delegates. The announcement of the result was received with loud cheering.

Mr. G. Thompson hoped, that as the question was now decided, it would never again be brought forward, and that the convention would proceed with the same good feeling as if nothing had occurred to disturb their unanimity. Mr. Phillips said he did not doubt but that the supporters of his motion would co-operate with the convention with just the same cordiality as if it had been carried. All they asked was an expression of opinion on the subject, and having obtained that, they would go on with them with a perfect feeling of cordiality. Professor Adam would co-operate with the gentlemen around him, with as much zeal and earnestness as if this question had never been started. On the motion of Mr. Sturge, the convention adjourned to ten o'clock to-morrow morning.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 29, 1840.

Work of Faith.

This may be so denominated in distinction from sight. Pure faith is belief in the bare testimony of God without any reference to the dictates of reason or experience. It influenced Noah, who merely "being warned of God, built an ark," and Abraham who hoped not only without, but even "against hope." It is easy to labor, when the prospect is fair for success, and every encouragement reproves our dull delay; but where the probabilities on all human principles are against us, it requires some powerful principle indeed to keep our zeal and diligence alive in the work. Such a principle however is faith in God's word. When the apostles were told that they were the salt of the earth and they were to gain converts and institute churches among prejudiced Jews and idolatrous Gentiles they might have justly despaired of success—had they judged merely on the ordinary principles of cause and effect. Being so few in number without money and personal influence, with no accomplishments of human learning or aids from experience, with no facilities but their own unlettered tongues, how could they hope for success against multitudes, against long-established predilections, against subtleties of learned priests, the policy of magistrates and the depraved habits of the common people; especially how they could with any reason whatever expect to make converts among *all nations* whose different dialects they did not know and had no facilities to study. How in the nature of things could they engage in the work as reasonable men of teaching all nations in their respective languages, while as yet they but poorly understood their own. Had their minds been controlled by external circumstances they doubtless would not. But see the effect of faith! They engaged in it agreeably to divine direction, confident that there were resources which though yet unknown to them would be opened in due time, that means would be provided some way or other adequate to the end.

And how safe did they find it to trust in God.—Agreeably to the Savior's injunction they tarry at Jerusalem to a great extent unconscious what would be required and how they were going to work; there one grand secret is disclosed—Instead of having to study languages they are miraculously endowed to speak them. Soon another truth comes out. That Spirit before promised to their assistance is now poured out in copious effusions; on the one hand inspiring the apostles with understanding of the truth, and new zeal to declare it; on the other breaking down the force of Jewish and Gentile opposition, so that thousands in a day were added to the Lord. What was once faith is now knowledge, what was once propheey becomes fact—history.

It is the same principle which should direct the labors of all now or ever engaged in the same cause. It *is* the directing principle with every one entitled to the name of a believer. His is a work of faith. Whatever is made a plain matter of duty he attends to with the fullest confidence that so much shall be accomplished as God intends, whether at the outset all, or indeed any of the ways and means by which it will be brought about, can be seen or not. As he looks upon the most degraded portion of heathenism, ignorant, stupid, cruel, sunken in all superstition and vice, he is inclined to wonder if it be possible that such beings will ever be elevated to the standard of men, intelligent upright and happy. The only question he needs to ask is, has God ever said that it will be the case? is there any thing between the lids of the Bible which will justify such a belief? If so, his mind assents to it at once. It will be done. As it was for Abraham on the way to the sacrifice, "in the mount it will be provided."

In respect to despotic countries any where under the dominion of a degrading superstition the question might arise, 'can a nation change their Gods?' the only proper inquiry is, hath the mouth of the Lord spoken it? If so it will be accomplished in his time. He can make the wrath of man to praise him—the remainder of it he can restrain. He can either hold it in check by fomenting difficulties of more immediate importance than opposition to a few missionaries, or else permit their energies to work in excavating channels in which the truth will eventually have a more copious flow. The first convert made may be the despot himself and the royal family become nursing fathers and nursing mothers to the church.

The triumphs of christianity in the Sandwich Islands and other places where the fruits of missionary toil are beginning to ripen would now probably establish some distrustful minds in the conviction that the cause might hope for ultimate success, and the money, labor and lives expended were a well-made sacrifice. But this is not faith. It is not conviction built upon God's word, but the conclusion of human reason from things seen. It is like the faith of Thomas which was skepticism in the divine testimony, until facts appeared in its confirmation which no man in his senses could doubt. Such faith as this, if it may be *called* faith, is entitled to no more credit than any other fact evident to the senses or to the obvious dictates of reason. It discovers no more trust in God, no more confidence in his veracity, than would be placed in the most worthless fellow creature provided he could make a thing as plain as that two and two make four. So the Savior's rebuke to Thomas contained no commendation. Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen and yet have believed.—Who would not believe that a man crucified, had arisen from the dead, if they could thrust their hands into his side and put their fingers into the very prints of the nails? But in such a large demand of evidence Thomas discredited the testimony of the apostles, and more than all implied that Jesus standing before him with sufficient evidence that he was alive, was only deceiving him by an apparition. Not satisfied with seeing that same countenance and form, and hearing that same voice with which he had so long been familiar, he must first see in his hands the print of the nails and thrust his hand into his side or he would not believe.

But this very unbelief is chargeable upon those who must first see the results before they will do any thing to bring them about. They believe a cause will succeed and will therefore justify the means, not because God has made any promises concerning it, but because there is proof from experiment. This is not faith but sight.

The subject has an intimate and vital connexion with all efforts to evangelize the world. Is it missions to pagan countries which we debate the expediency of, and wonder whether the money and lives expended in the project will avail much? If you are a christian and willing to believe in God you have only one point to settle—Is there any thing in the scriptures which authorises this expenditure? Are there any promises respecting the final triumphs of the gospel? Are there any passages which, in your opinion, really mean to convey that expectation? Are there any commands or any thing from which you can infer a command to operate in this way? If not, the only ground for your expectation, the only direction for your efforts is the mere probability of success as determined by the proportion of means to the end or actual experiment. But if there be such declaration your course is plain. Do what is in the power of your hand to do or the inference will be irresistible—you do not believe and you have no part or lot in the matter.

Is it the instruction of youth which we ever pause to consider the utility of? How shall we determine it? Says one, 'by the obvious natural tendency of early impressions upon succeeding life.' Says another, 'by my own experience.' Says a third, 'by the results generally consequent upon such labors.' All such evidence is indeed good enough in its place to give additional encouragement; but it does not lead to the work of faith. What saith the scripture? "Parents bring up your children in the nurture and admonition of the Lord. Train up a child in the way he should go, and when he is old he will not depart from it." Leave the results with God, they may come out to bless the world, long after your tongues are silent in death. You will know in hereafter, if not now, that God was true to his promise and your labor was not in vain.

Is it ever a question whether we ought to labor for the conversion of men to God, in our own country? whether it is worth while to support preaching—to pray much—to exhort often—circulate tracts or labor in any way to bring divine truth before the minds of our fellow creatures? The point to be determined is, do the scriptures give any encouragement to such effort? Do they express or clearly intimate in any way that proper exertion shall not be in vain? If so, the only consistent course is to make the exertions under the expectation, the unhesitating belief, that all fruits which would follow at all according to "*His* pleasure," will come, though at a time and in a manner, unknown to us, not the less certain and glorious. In view of such truths compared with our meagre doubtful efforts to advance the kingdom of the Redeemer, what reason have his disciples to say even at the present day, "Lord we believe, help thou our unbelief."

Resolutions on Church Discipline.

The following Resolutions, offered to the World's Convention by Rev. J. A. James of Birmingham, June 17, were unanimously adopted. The remarks which follow are by the Editor.

Resolved, That it is the deliberate and deeply-rooted conviction of this Convention, which it thus publicly and solemnly expresses to the world, that slavery, in whatever form, or in whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity, and is, therefore, a sin against God, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

Resolved, That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the Western World; which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

Resolved, That this Convention, while it disclaims the intention or desire of dictating to Christian communities the terms of their fellowship, respectfully submit that *it is their incumbent duty* to separate from their communion, all those persons, who after they have been faithfully warned in the spirit of the Gospel, continue in the sin of enslaving their fellow creatures, or holding them in slavery—a sin by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their own example to the whole system of compulsory servitude, and the unutterable horrors of the slave-trade.

Resolved, That it be recommended to the committee of the British and Foreign Anti-Slavery Society to furnish copies of the above resolutions to the ecclesiastical authorities of the various Christian churches, in the name of the Convention, throughout the world.

The foregoing Resolutions were fully, deliberately and candidly discussed, and were adopted without a dissenting voice. This measure was regarded by all as essential to the progress of the cause, for, by fellowship with the perpetrator of so foul a sin as the wresting from a fellow man every one of those inalienable rights with which the Creator has endowed him, we encourage him to continue impenitent, and so become partakers of his sin. "Thou shalt not suffer sin upon thy brother, but shalt, in any wise, rebuke him." "Be not thou partaker of other men's sins." This is the part of the truest friendship; for, if sin be productive of evil to the guilty and impenitent, the man who, by precept or example or co-operation or connivance confirms the transgressor in his sin, contributes to such evil, while he who, in the spirit of Christian kindness, faithfully unvails to the transgressor his guilt and warns of the consequences, confers on the sinner an essential good; and, in proportion to the magnitude of the sin, will be the benefit conferred. If the sinner should be offended by such faithfulness, and should never repent, but should perish in his sins, the obligation, the indebtedness of the sinner is the same to the man so enlightening and warning him. This is admitted in all other cases; how then, shall it be made to appear that the enormous, the surpassing sin of slave-holding is to be treated as an exception? Correct reasoning can never conduct any man to such a conclusion. Let, then, the churches of the North, and every Minister at the North, utter the same truth and speak the same rebuke and set the same example against the paramount infraction of the law of justice and love, and every slave-holder will, he must feel the salutary influence. In doing this, it is the *slave-holder*, not the slave, on whom the influence is exerted. This Convention was constituted of the friends of peace and not of war. Their principles are throughout the pacific principles of the Gospel. War has made its numerous and I hope, its *last* experiments to secure the rights of man. All these have essentially failed—at the best, the security effected has always been miserably imperfect, and the period has arrived, I may not say, for the trial of *experiments* to attain the same end, or the principles of peace on earth and good will to men, but for employing those means which are *known* to be effectual, if acted upon. By carrying this cause of Liberty into the Church, and by employing *Truth* as the instrument, the sword of the Spirit, the panoply of God, we evince, beyond the possibility of denial or of doubt, that it is not our purpose to employ carnal weapons and, like the tyrants of our world, to wade through blood to the end proposed. I say, therefore, to my dear Brethren in Christ and to all of my fellow countrymen, that their immediate espousal of this holy cause is the surest way to prove their patriotism to be genuine and their philanthropy to be worthy of them as members of one great family in which every man is and ought to be treated as a *brother*. God has decreed that the Gospel—*His* Gospel—shall have the credit—the glory of achieving every good—every reformation in *morals*, and of producing all the real happiness this sin-blighted world shall ever enjoy. And the time has come, when mankind are beginning to regard themselves and each other as immortal beings, made not to confine their plans and their efforts to the gratification of animal appetite and passion, but so to construct their plans and put forth their efforts as to purify the whole moral atmosphere, and to elevate and ennoble the character of the entire race as the subjects of righteous law and as the rightful aspirants after glory and honor and immortal life. Now who is the objector—who the man that will hesitate to admit, with the most cheerful promptitude, that, if the entire world were to day purged from every corrupt, every degrading, every inimical passion and from avaricious and oppressive propensity, and we holy as God is holy—who will hesitate to admit that, such being the state of the world, there would be more happiness and less of misery than at present? The truest self-interest, therefore, as well as the truest patriotism and general philanthrophy, requires of every man that he shall do *his* part in effecting so desirable an end; and to His people, His Ministers and Church, the Universal Father says—"Ye are the light of the world." The Church ought, then, without longer delay, to enter fully and heartily into the holy—the God-like enterprise; and how can the church, as a body, or any Christian, as an individual, act for the removal from the earth the foul, inhuman, man-dishonoring and degrading and ruining practice of slavery so long as that Church, or that individual christian, be he minister or layman, shall persist in giving countenance and encouragement to the slave-holder. If the slave-holder is, in regard of every thing else, the upright and benevolent man, this fact only renders the one obliquity the more observable—the one flagrant outrage on humanity and gospel benevolence, the more destructive to his influence and pernicious to the world; as in the case of the brandy or wine-drinking Minister, the dishonest Deacon, or the licentious church-member. It was with such views I gave my vote for these resolutions, and on these principles I commend them to the practical adoption of every professed Christian.

Extracts from the Editor's Journal.

Ship Columbus, June 15, 1840. St. George's Channel, Latitude 51*d.* 50*m.* N. Longitude 4*d.* W.

To Mrs. S— G———. An ocean of three thousand miles now rolls between us. God, who made this great and wide sea, has borne me safely over its deep waters to its Eastern borders. My first duty is to give him devout thanks for his great goodness. This I do this day. My heart has trusted in him and has not been disappointed. I can adopt the language of David in the one hundred and seventh Psalm, particularly from the 21 to the 30 verse —"O that men would praise the Lord for his goodness" &c. O my dear partner, in this, I trust, you and even my dear children and many other friends will heartily join with me; and now let our reliance for all future good be, without qualification or reserve, reposed in his unmerited benevolence. Yesterday, about 1 o'clock P. M. we came in sight of land, the first we saw after leaving my native shores on the 22d day of May. As I have from time to time noted some things in a letter to you on a smaller sheet and in my Journal, I will make from these papers some extracts which will show you that you have not been forgotten, and may be of some interest to you and our dear children, if to no others.

"Packet Ship Columbus, May 22, 1840: 4 o'clock, P. M. After three days detention at N. Y. by head winds, I am on my way to the land of my fathers. At 11 o'clock, I parted with several excellent N. Y. & N. E. friends, at Whitehall, who accompanied me to the Steamboat which was to convey me to the ship. We had before prayed together, at the hospitable house of Dea. Wm. Tracy, 327 Pearl St. We now gave the parting hand on board the Steamer, commending each other to the protection of Him who equally careth for us on the land and on the sea. At the prayer meeting, my dear family, as well as myself, were fervently commended to the mercy of our Heavenly Father. Now the *Samson* bore me away to the ship lying at anchor in the North River. On our arrival at the ship, the Steamboat was attached to her, side by side, to tow her out to sea, as the wind was yet unfavorable. The sails of the Columbus remained furled, while we moved down the bay. At length, however, they were spread, and about one o'clock the steamer left us, off Sandy Hook, turning back towards the great American city, while we proceeded with very moderate motion towards that country which now holds and has long held a proud pre-eminence in literature, the sciences and most of the useful arts, as well as in political power—that country so honorably distinguished by the glorious act of emancipating her bondmen, that country which I have long desired to see, but which till within a few weeks, I have despaired of visiting. But even now I almost seem to be dreaming. Have I actually left my native shores—my wife and children and other friends to meet in the World's Metropolis with that little band of the World's patriots who have been for years toiling in separate and distant sections of the vast but long neglected field of Human Free-

dom, but are now on their way to meet and combine their influence, that the entire field may, at some not far distant period, be put under cultivation? Yes: I am not dreaming now. This is *reality*, and a glorious reality too. I go forth to this work with feelings too full of interest to be told. This natural day is bright and lovely, but this great cause of holy Liberty is brighter still and lovelier far. The beautiful drapery of Spring covers the loved shores, I have just left, but a greener and more beautiful Spring will visit my native land, when SLAVERY, that desolating Winter of Freedom and human happiness, shall have passed away. "The Sun of Righteousness" shall usher in *that* Spring. I love my native shores—I love my wife and children—my heart clings to them with renewed tenderness this day:—but I will leave them for a season that I may assert the Rights of universal humanity and the claim of the cruelly oppressed, committing my dear family and myself to the care of a faithful God, whose children by millions, groan in bondage.

June 3, 8 o'clock P. M. We have yet reached no farther than Longitude 51*d* and Lat. 40*d*. A vessel is now approaching, and I write with the faintest hope that I may be able to get a letter &c. on board. Yesterday, we experienced a gale from the N. E. —to-day, the wind is dead ahead, blowing from the East. We have had head winds with the exception of about one day. * * * This vessel was the Victory, bound to Boston, but passed by without taking letters.

June 4, Noon. Soundings of the Grand (Newfoundland) Bank—our course East by North—wind S. E. good breeze, 10 1-2 knots an hour. This day, like yesterday, clear and bright. The scene around us is, in the highest degree, delightful—far as the eye can reach, the great ocean spreads itself, limited only by the sky –a few light clouds here and there, skirting some portions of the horizon—the glorious sun pouring down upon the ship and the sea, his full effulgence. Such a scene as is at this moment presented to my view, is far too beautiful and grand for description. A thousand miles lie between me and my beloved family—my beloved Worcester—Massachusetts—New England—those free green hills and valleys—those fields now flourishing and growing in beauty and preparing a rich harvest for the industrious husbandman who cultivates them. I see the Great Father of all, smiling upon them as He sheds the radience of His sun over the face of these wide waters. I see my dear family safe and happy in His hand, and I love to think that they, at this moment, are thinking of me and even conversing about *me*. My heart is made to rejoice in Him—to render Him thanks for His goodness—to praise Him for His wonderful works —for His grace and truth. . . . . But here comes up a train of painful thoughts which I would, if possible repress. *My Country!* O how unthankful! how unworthy! With all the blessings thy great Benefactor is conferring on thee—in the midst of the most exuberant favors showered on any land, thou art guilty of trampling down the rights, the most precious rights of millions of His sons—thy countrymen. Shame! shame spreads over thee like a wide and gloomy cloud. Here, on these distant waters, I blush for my country—I tremble for thee. I hear the voice of thy God, in accents tender as His own benevolence, yet full of authority, and firm as His everlasting throne, calling thee to repentance—to the works of justice and mercy, worthy of repentance. That mighty voice, also speaks of woes—of retribution for thy deeds of blood and cruel oppression. Alas! for my country with all her riches, her teeming population and growing power—with her civilization, her literature and arts and even professed piety—with all her self gratulations;—she must perish,—her glory must depart from her and her present prosperity will aggravate her doom. But this theme grows too melancholy, and in hope for repentance, I still look abroad over the vast mercy of Jehovah and pray for his interposition to rescue. I would also "speed me beyond the sea" to awaken for her the benevolence of the truest friends of humanity, that, as instruments in His mighty hand, they may act for her good in asserting the rights of man.

June 4—P. M. Latitude 41*d* 23*m* North; Long. 53*d* 58*m* West. We are sailing under a fair wind 10 miles an hour—a bright, most beautiful day. By the map you may learn my present location—*off Newfoundland*—passing the Grand Bank. We may yet reach London as early as the 14th inst. Pray for me. The Lord still bless you all.

June 5, Noon. Latitude 42*d* 25*m* Longitude 49*d* 9*m*. We are now moving at the rate of 10 knots (miles) passing the S. E. point of the Grand Bank. The fog which commonly broods over this region is moderate to-day. I require *winter* clothing, while, probably, my dear family are *fanning* themselves though in the same Latitude. This chilly fog extends some two or three hundred miles from East to West. This is a region in which *Icebergs* are often seen, though none have crossed our path. It seems a gloomy region—such is its common character. An island here would not be worth a farthing the acre. Yesterday, the weather, as I then noted, was delightful, but we were then four degrees west of our present meridian. To-morrow, God favoring us, we may be again beneath a splendid sun. So it is, in our voyage through this life. O that I may learn to be contented in every latitude and longitude of life, knowing that the Most High is always and every where present to protect and counsel and comfort me.

June 6, Latitude 43*d* 30*m*. Longitude 44*d*. Fog continues, though less—motion of ship, 8 knots. I bless God for his continued care, O that he may keep my dear family as in the hollow of his hand.

June 7, Longitude 38*d*. This is the third Lord's day that I have been on board and have enjoyed no other than private religious exercises. This is to me a most painful privation. "How amiable are thy tabernacles O Lord of Hosts!" But, I trust my dear family have enjoyed the rich privileges of the Lord's house, and I hope, in God's own time, again to unite with his people in his public worship. What a blessing to the world is the Sabbath! Some of my fellow-passengers have expressed a desire that I should preach; but to the majority *the brandy bottle* is far preferable to the worship of God.

June 12, Latitude 49*d* 54*m*: Longitude 20*d* 45*m*. This is the day for the meeting of the Convention, and, in the providence of God, instead of being present, I am floating on this wide ocean at the distance of 20*d* of Longitude or about 800 miles.

June 15. I have before spoken of our having arrived off Cape Clear on yesterday. This morning about 8 o'clock, we passed Tuskar Light House, as I have mentioned, and in a few hours, under a strong breeze, we came in sight of Bardsey island on the west coast of England, near Caernarvon. Then came the hills of Caernarvon, stretching along several miles. The morning was clear, but in the afternoon, we experienced such a change as very seldom takes place in New England. A dense fog enveloped the hills and pressed down upon St. George's Channel. At times scarcely any object, as a Light house or a ship, at a short distance could be seen. Then, in half an hour, it would rise, like a cloud, and leave the objects visible, and, quickly again, settle down in a thick mass all around us, the wind blowing almost a gale. At one time, moving with the tide, we sailed about 16 or 17 miles an hour through a fog which I assure you, might be felt. About 1-2 past six P. M. we passed Holy Head, which is a high rocky promontory jutting out to the west from the island of Anglesea, whose mountains are abrupt on the shore N. E. from the promontory. With a telescope, I beheld, however, many highly cultivated farms, presenting the first appearance of *green* I have seen for twenty-four days. The dwellings seem to be of a good size and some of them handsome. The rugged hills of our *Berkshire* county are not more uneven. As the days are longer in this Latitude than in Massachusetts, we had a clear view of the mountains of *Wales* rising into the clouds, from 8 till after 9 o'clock. Twilight continues till nearly 11 o'clock, P. M., and the day breaks between 1 and 2 o'clock in the morning. I have slept well every night since I left New York till this, but though it is now about 4 o'clock A. M. of June 16, I have not taken my berth. Between 1 and 2 o'clock, I went on deck to see the sailors reef the main and fore top-sails, as the Columbus is *lying to* in the wide Bay north of Anglesea. At that time the eastern sky showed the breaking sun. Severe squalls of wind, without rain, have been frequent to-night, it has been necessary to take in most of our canvass. I think, I will now take some sleep and resume my pen as we go up to Liverpool, about 25 miles east of us, where we expect to arrive about 10 or 11 o'clock, A. M. this 16th day of June. As it is now *midnight* with you, I may bid you good night.

British Hotel, Moorfield, Dale Street, Liverpool. 1-2 past 3 o'clock, P. M. June 16. Here I am in my little bedchamber which looks out on large piles of old bricks called houses, and a high chimney of one hundred feet, rising, probably, from some manufactory about fifty feet from my window and *smoking away*. My window is sufficiently elevated to overlook most of the roofs around this large hotel. My fellow-travellers, G. and R. have their rooms on the same passage with mine. To see and converse with them is a high gratification, in this land of strangers. I must here copy an effusion, for *you and the Reflector*.

The following Poetry was written on board the ship Columbus on her passage from New York to Liverpool, and was presented by the author to the Editor of the Christian Reflector on his way to

THE WORLD'S CONVENTION.

A sight like this was never seen
Since hymned the stars their joyful prayer,
When the great globe was hung between
The upper and the nether air.

Look on those venerable men,
And say if in the scenes of Time
A nobler one has ever been,—
At once so simple and sublime.

From many a nation come they out—
No sword they bear, nor spear, nor shield,
The welkin rings not with their shout,
The breezes with no drums have pealed.

They as the peaceful only come,
United now in heart and voice,
To meliorate that one great home—
The World—and bid its sons rejoice.

Ho! for *the Slave* a glorious fight!
The free blue sky a banner is,
Voices the swords and armor bright,
The field man's heart, the victory his.

Proclaim it throught all Christendom—
The blow is struck that sets man free;
And all the winds o'er man's vast home
Grow fragrant now with LIBERTY.

June 7, 1840. J. C. P. of B.

"A LITTLE LEARNING IS A DANGEROUS THING."

With all due deference to our elders, we would suggest to our brethren of the press, and those who write for publication, the propriety of using a language which they understand,—or at least, if they must use foreign languages, carefully consult the Dictionary and see that the words used do not mean the reverse of what is intended. We are induced to make this suggestion now by noticing the following paragraph in the Baptist Banner and Pioneer, printed at Louisville, Kentucky. The Latin assertion that there is "*no God*," was doubtless intended to read "Laus Deo"—*Praise God.* The Ch. Secretary copies the paragraph, errors and all. Christian editors should be careful not even by mistake to adopt the language of the fool, Ps. 53: 1. Talk in plain English, and then plain readers will understand you.

"The Episcopal pastor in this city, Rev. J. T. Wheat, on a delightful morning of last week, repaired to the Cumberland, where he immersed, as we are informed, a lady of his congregation, in the name of the holy Trinity, into the fellowship of his church. *Sans Deo.* Light is spreading, and correct public opinion is forcing all denominations to bow to the supremacy of Gospel truth."

NORTHAMPTON, MASS., *July* 22, 1840.

To the Editor of the Christian Reflector:

Dear Brother,—It may not be uninteresting to your readers and the friends of the Redeemer at large to know that the Baptist church in this town is slowly rising.

Eld. J. Brown Jr. accepted the pastoral charge of the church about four months since. At that time there were thirteen members who lived in the vicinity and have since attended the meetings of the church as often as circumstances would permit. The congregation then numbered about fifty. There has been a large increase considering the low state in which the cause has languished for many years. During the last three months the usual attendance upon public worship has been from two to four hundred. There have been a number of conversions. Twenty one have united with the church; —one of them by letter; the rest upon profession of faith in Christ. Three others have been received as candidates for baptism. A bible class and sabbath school has been established. For the library we acknowledge our dependence upon some unknown friends in Boston. It was received by the hands of Bro. Wilbur. The church and society have been enabled to raise $300,00 for the year to sustain the pastor. It will cost him at least $500 to sustain himself and family. The deficiency was expected from the Convention, but we fear it will not have the money to bestow, yet trusting in God for success, we hope to go forward. The pastor has agreed to continue during the year. Yours,

P. S. A number are denied the privilege of being baptized by their congregational friends.

For the Christian Reflector.

Owenism and Universalism compared.

Owenism promises its followers an exemption from all evils after death; that the *vilest* and best shall equally sleep eternally without thought, or feeling; and that all the suffering for wrong doing is on earth. Universalists promise to all, that in life is all the suffering the sinner will ever endure, and that the *vilest* earth ever saw, will rise to endless felicity—an eternal weight of glory. Some go even further, and teach, that the evils of life will be made up to the sufferers in heaven.

Owenism has, in its practical effects, given the reins to the vilest lusts, and said, ride on—all you can suffer is upon earth; if it prove intolerable a little opium will annihilate all, and beyond there is no infinite Being whom you need fear. Hence the epicurean proverb, "Let us eat and drink, for to-morrow we die." The doctrine of universal salvation equally frees men from fears of future evil, and in its practical tendency says, if you ride on in sin, with every lust unbridled, a God of infinite love has both arms extended to embrace you as soon as the best; the holiest. God will not let you carry the consequences of your sin into eternity.

Atheism encourages no better hope than that of an eternal sleep; an exemption from all future pain. Universalism promises an endless everlasting good to men, and a mind fitted to the full enjoyment of it, though they live, in this world, in the sinks of pollution. Now, kind reader, which of these sentiments is most likely to steal the affections of vile men? Which would you choose your children to embrace? Is it not easy to be seen that Owenism is, of the two, preferable, so far as it is contemplated as a check upon vice, and that Universalism has an unspeakable preference, *for the depraved heart*, to the doctrine of an endless annihilation? Has not the no-retribution scheme, advantages in clustering around it all who live as they live, without any of the gloomy forebodings of the Atheist? The latter promises nothing in the future world but a mere exemption from pain by ceasing to be, after a life of indulgence of every lust: while the former, in addition to deliverance from all compunctions of conscience and physical evils—the fruit of sin—prompts a hope, of as much felicity, as any of the sons of Adam can enjoy. ONCE A UNIVERSALIST.

British and Foreign Anti-Slavery Society.

We publish this week a portion of the proceedings at the anniversary of the above named Society held in London June 24, including the speech of Mr. O'Connell. The numerous expressions of applause in the original report are omitted, as interruptions which detract from the interest of the reader of the report. The speech of Mr. Remond at the same meeting we may give hereafter. Messrs. Birney and Stanton, and several others addressed the meeting, with good effect.

Expenses of the Delegates to London.

It may not be improper again to call the attention of Baptist Abolitionists to the propriety of immediately sending to Mr. S. G. Shipley, Boston, Dea. Wm. Tracy, Pearl St. New York, or Dea. J. Bond, Worcester, such sums as they propose to contribute towards the expenses of the Delegation to the World's Convention.

☞ *Erratum.*—In the Sailor's Temperance hymn, by Mr. Denison, last verse but one, for "dread is the *calm*," read "dread is the *chain*."

Installation at Malden.

On Sabbath evening, Rev. N. W. WILLIAMS was installed as pastor of the Baptist Church in Malden. The order of services was as follows:—Introductory Prayer and Sermon by Rev. D. Sharp, of Boston; Prayer by Rev. Mr. Turnbull, of Boston; Right Hand of Fellowship, by Rev. Mr. Phillips, of Charlestown; Address to the Church and Society, by Rev. Mr. Nott, of Boston. The services were highly interesting to a very large and attentive audience. The performances of the choir on the occasion were excellent.

This church which had passed through some peculiar trials, has of late enjoyed a pleasant revival of religion, and is happily united in the settlement of their pastor. Fifteen have been added to the church by baptism, and others are expected soon to follow.—*Watchman.*

CHURCHES CONSTITUTED.—A Baptist Church was constituted at Marion, De Witt county, Ill. recently, of eight members. Another church was constituted, May 9, of ten members, on M'Raney's Creek, Adams Co. Ill. Also, another the last of May, in the south western part of Henry Co. Ill.

Missionary to Africa.

On the 1st inst. Bro. *Alfred A. Constantine* was ordained at Mounthully, Vt. as a missionary to Africa. The exercises are given in the Telegraph as follows:

Bro. E. Hurlbut, of Ira, offered prayer for the blessing of God upon the services of the day. Bro. M. Fifield, of Cavendish, read Select Portions of Scripture.

The services of the ordination were then suspended, while the marriage of Bro. *Constantine* and *Miss Mary Fales*, late teacher of the Indians, at Marshpee, Cape Cod, Ms. was solemnized by brother D. Packer, followed by prayer by brother Freeman, and an appropriate hymn by the choir.

The ordination exercises then being resumed, brother A. Haynes, of Rutland, offered the Prayer before the Sermon. Bro. V. R. Hotchkiss, of Poultney, preached the Sermon, founded on Matt. x. 16: 'Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.' Brother Packer, of Mounthully, offered the Ordaining Proyer, Bro. Joseph Elliot, of Pontiac, Michigan, gave the charge. Bro. J. M. Graves of Ludlow, presented the Right Hand of fellowship. Bro. B. Brierly, of North Springfield, addressed the Congregation, at the close of which a Contribution was made to assist in defraying the expenses of outfit for the missionaries, amounting to *forty dollars*. Bro. R. M. Ely, of Chester offered the closing Prayer. Bro. Constantine pronounced the benediction.

The Executive Committee of the Anti-Slavery Convention held at New York, have proposed sending a missionary to Africa as soon as their funds would allow, and we understood Bro. C. is to go out under their auspices, or at least that he will receive their funds. Two other missionaries and their wives are expected to sail for the interior of Africa the first of next month, sent out by the Baptist Board.—*N. H. Bap. Reg.*

Latest intelligence from India.

We have just received a letter from brother Noyes; and though it is of a somewhat private nature, yet it contains so much that is interesting and encouraging to the friends of the mission, that we cannot forbear laying the most of it before our readers.—*Morning Star.*

BALASORE, India, Feb. 10, 1840.

Dear Brother Burr.

Yesterday we were delighted with the reception of twelve Stars, and your very interesting letter. The Stars always afford us a treat, but these last were indeed as cool waters to souls that had long been thirsty. O Bless my soul, the living God. He has heard prayer at last, and we trust now we have at least a couple of fellow laborers on their way to this dark land. O may the five mentioned in the Star; yea, five times five, soon be separated unto the work, whereunto, we trust, the Holy Ghost has called them. * * * * * * * * *

The state of our Mission was never more encouraging than at present. God has already raised up one preacher of the gospel, Prasuram Mahapata, who appears to be the earnest of our inheritance in India. He has a family of four sprighly children, who are rescued from idolitry. His wife has given good evidence of a change of heart, and will be baptized soon.

A few weeks ago a brahmin boishnob came to me to inquire about Christianity. The result was he soon gave up his poita, &c. &c. which I have sent to Br. Mack. He appears to be a changed man, and I think soon to baptize him. He brought to us a disciple about 10 years old, who has also broken caste and entered our school. One curious circumstance in relation to this man will show how hard it is for the heathen to forget their gods. Perhaps you know that they repeat the names of Hurre. Ram, &c. for exclamations as we say, O! or Ah! One day after breaking caste, something took place that surprised him; and before he was aware, he several times repeated the name of Hurre, but in a moment recollecting himself, he gave himself two or three raps on his mouth, saying, "Take that, wicked mouth, and learn never to repeat that vile name again."

Of late several respectable natives have come to inquire about the gospel. Many are able to repeat passages from our books, which shows that the many tracts and gospels we distribute are read, or at least some of them. I am persuaded there are many who are anxiously studying the word of God.

Br. Phillips will move to Patna in the Jellessore district as soon as his house is finished; I am persuaded that the good of the cause requires that we two who are able to use the language, should not remain here when there are so many destitute places. Thus you see we intend to enlarge our borders. There is a place nearly as large as Balasore about five miles from this, called Remna, where I hope one of our new missionaries will settle. Orissa is a vast country, so there will be no want for stations, though there are no European stations, that are unoccupied. There are many fine places on the regular Calcutta mail road, where a missionary could be supplied with all the necessaries of life, and as we profess to come out for the good of the natives, we ought not to be too anxious for English society. At present providence appears to have fixed my stay here. I have missed but few Sabbaths, and that when out on missionary tours, that I have not preached both in English and Oriya; and the more I declare God's word the better I like it. I shall never want any one to take this delightful task from me except he can perform it better than I can, in which case I should be willing to go again into the wilderness. But I am getting to be an advocate for ministers to live and die with the same people. * * * * * * * * *

I grow more fond of the Oriya language every day. It is much more copious than the English, so that every shade of meaning may be expressed in it. This was not my opinion a year or two ago: but as I become acquainted with the language, I am highly delighted with its fullness and its beauties. Those harsh sounds that we hear at first vanish as we become familiar with the words, and we find the faults to be in our own ear. * * * *

Feb. 10th. Have just returned from visiting ten men, who are called Thugs, who are travelling through this place under keepers. As you are aware, it is the profession of these people to murder as a religious act! They told us with an air hilarity how they put the handkerchief around the victim's neck at a moment when he was not aware! I thought my nerves were strong, but looking at such demons in human shape almost caused me to faint. You have learned something of these people from a communication I have sent you, written by W. Brown, Esq. What he says in that paper is incontestible truth. Of late, the British government have detected many hundreds, and God grant they may rid the country of them.

Brother and sister Sutton have lately made us a visit. They are the same good old friends. They wished very much that we should go to their Conference, but we have so much to do at home we cannot. Thine, E. NOYES.

Summary.

SUDDEN DEATH.—On Friday afternoon, M. Theophilus Chase died very suddenly, from drinking a large quantity of cold water when overheated by exposure to the sun. Mr. C. was addicted to the use of ardent spirits, and, we are told, had indulged himself very freely during the few intensely hot days immediately preceding his death. On the afternoon in question, he went to the pump, near the site of the new Court House, where he had been at work, and while drinking from a bucket was observed to totter and fall before he had removed the vessel from his mouth. He was immediately taken to the house of a gentleman who lived near, and every effort made to save his life, but he died in a very short time after his removal. He has left a family in destitute circumstances, consisting of a wife, and ten children, the oldest of whom is but sixteen years of age, and the youngest only two months. The poor widow, as she stood by the corpse of her husband, was in great distress at the cheerlessness of her future prospects, and complained bitterly of a heartless wretch who had many a time, during the past winter, taken her husband's money for RUM, when she had not even a crust of bread for her children's mouths. How much longer are such vampyres to be suffered to carry on their work of death in this community?

We recollect another painful instance of this kind which occurred but a few weeks since. We saw the corpse of a man who had ruined himself and his family by intoxicating drinks—and for the gratification of his appetite had often pawned the bread which his wife had procured for her family. On one occasion, when she had obtained two loaves for their support during the day, the infatuated man found a rumseller base enough to take the last of them, as it were out of the mouths of his family, and give the father and husband RUM, in exchange for the staff of life!—*Essex Register.*

Appointments by the President.

Receivers of Public Moneys.

Stephen Allen, at the city of New York, in the State of New York.

Isaac Hill, at the city of Boston, in the State of Massachusetts.

Joseph Johnson, at the city of Charleston, in the State of South Carolina.

George Penn, at the city of St. Louis, in the State of Missouri.

Jabez B. Larwell, of the Land office at Bucyrus, Ohio, vice John Caldwell, whose commission expired on the fifth of July, 1840.

John Caldwell, Receiver of Public Moneys, at Bucyrus, Ohio, vice Joseph H. Larwell, resigned.

Parker Dudley, Receiver of Public Moneys, at Palmyra, Missouri, vice Abraham Bird, resigned.

Henry Dean, Collector of the Customs, at Charleston, South Carolina, vice James R. Pringle, resigned.

EXECUTION.—On Monday morning, at 8 o'clock, Chauncy Schinner underwent the extreme sentence of the law in front of the goal in this City, for murder of Henry McCaul, in Whitby last fall. Though much agitated and enfeebled, he pronounced a feeble warning, which he repeated more than once, to the crowd of people around the gallows. He told them he was among the myriads of the victims to Drunkenness, and beseeched all to be aware of its direful and deadly influence. When will men cease to hurry mortals unprepared out of time into an awful eternity, by encouraging them, through drinking, to become Murderers and Suicides? When will those high roads to the gallows and premature death, the Groggeries be shut up forever? *Toronto paper.*

COMMODORE ELLIOTT.—The Globe says that the Naval General Court Martial, which convened at Philadelphia, on the 4th of May last, for the trial of Commodore Elliott, found him guilty of the 1st, 3d, 5th, and 8th charges perferred against him, and sentenced him to be suspended for four years, with a suspension of pay for the first two years.

The sentence has been approved by the secretary of the Navy; but so much of it as deprived Commodore Elliott of his pay has been remitted by the President; So the punishment is to receive his pay without rendering an equivalent, for four years.

Within a few days, a merchant from St. Louis, purchased, in Boston, 2500 bales of dome-tic goods, chartered a vessel and sent them round Cape Horn, for California. This is an enterprise which emanated at Santa Fe, and Upper Mexico. The trade of that country has been generally carried on by land, in caravans, through a long line of formidable tribes of Indians, very hazardous, and exceedingly difficult. We are told that very many of the Western merchants have this year purchased their goods in Boston. Our city has, until this year, enjoyed this trade, and if it should lose any considerable portion of it, it would be a serious loss.—*New York Express.*

Death by Rum.—Thursday afternoon about 4 o'clock, as an Irish hod carrier, named Cassello, aged about 30, employed by Mr. Edward Black, master mason, in the National Theatre, was coming down a tall ladder, placed against the rear wall inside, with an empty hod upon his shoulder, in consequence of being partially intoxicated, fell from the ladder, a height of fifty feet, into the cellar, upon a pile of stones, upon his head, fracturing his skull, and causing his almost instantaneous death.—*Tattler.*

☞ The Marshal, in taking the census in Queen's county, L. I., has discovered an Albino, and the Long Island Star thinks that in his enumeration the Marshal must run this item in the inventory across the white and black columns.

Counterfeit.—A note of the denomination of ten dollars, purporting to be issued by the Lafayette Bank of Cincinnati. It has no resemblance to the genuine note—paper thin, light colored and greasy —vignette, an eagle with wings extended—left side has a cupid astride of a lion—letter B, and purporting to be engraved by Woodruff & Hammond.

Altered Notes.—One dollar notes of the new emission of the New Hope and Delaware Bridge Company, at Lambertville, altered to tens, are in circulation. They are marked letter B, and dated March 5th, 1840. The alteration is said to be remarkably well done, and calculated to deceive even good judges.

☞ Look out for bills on the Bank of Vernon, payable at no place in particular, or payable at any place which may be *written in*. They are frauds.

☞ Counterfeit $20's on the Orwell, Vt. Bank, are in circulation.

☞ The bills at Miller's Bank at Clyde, are selling in Wall street at 10 per cent. discount.

☞ Five houses and a carpenter's shop, the property of Mr. Joseph Stubbs, in Welcome Alley and Barre street, Baltimore, were destroyed by fire on Tuesday morning. A house occupied by Mr. James Johnson was also much injured.

Distressing occurrence.—"We are informed," says the Bangor Whig of Thursday, "that Widow Reuben Young, who lives about two miles below this city, on Wednesday forenoon, with two of her daughters, went to the river a few rods distant for the purpose of bathing. Not returning at the time expected, search was made for them, when it was discovered that all three were drowned. A coroner's jury was summoned, but we have not learned that any further particulars were ascertained.

How to Cure a Wart.—A friend of ours showed us one of his hands yesterday from which he had just removed an enormous wart. He had tried every ordinary remedy in vain, and at length got rid of his tormentor, by scraping a carrot, mixing the same with salt, and applying the mixture every night fresh to the excrescence when he retired to bed. Five or six applications cured it.—*Phil. paper.*

Dr. S. McFarlane, who has been for many years a distinguished physician in New Orleans, thought it his duty in his paper a few days ago, "to warn all who are liable to yellow fever, and who will not have nerve enough to face it when it comes, to retire from the city early, as every peculiarity of the season prognosticates a very sickly summer."

A farmer in Northampton, Mass. gathered 200 quarts of strawberries from six acres of mowing land. They were sold at a shilling a quart—almost as valuable as the grass which will be cut.

David Wickliffe, soldier in the revolution, who was wounded at the memorable battle of Brandywine, died on the 18th ult. in Fauquier county, Va. in the 96th year of his age.

A man was recently tried and convicted in England, for breaking some windows in a watchhouse. He was identified by his laugh. The magistrate pronounced it good evidence, and stated that a friend of his was once recognized in a theatre, as the relative of a gentleman in India, by one who had never seen him before, from the similarity of their laughter!

The Cotton Crop of Mississippi is said to be beyond parallel. The growth has been uncommonly rapid, and quantities, it is expected, will be picked during the present month.

Morrison, the famous hygeian pill merchant, during the last ten years, has paid the British government £60,000—$280,000—for stamps.

We learn from the Journal of Commerce that Mr. Davenport has got his electro-magnetic machine so far improved, that it will drive a printing press. A small paper called the Magnet, designed to diffuse information in regard to electro-magnetism, is printed by it. This is turning lightning to a useful purpose.

NEW YORK CATTLE MARKET, July 20.—At market, 950 Beef Cattle, 300 from the South, balance from N. Y. State; 3400 Sheep and Lambs. Beef dull, and the last week's prices hardly sustained; 750 head sold at $6 a 8, averaging $7 the 100lbs. Sheep and Lambs in good demand, but prices something lower; sales 3100, Sheep at 1 50 a 4, Lambs at 1 25 a 3 25.—*Jour. Com.*

BRIGHTON MARKET—Monday, July 20, 1840.

[Reported for the Daily Advertiser and Patriot.]

At market 200 Beef Cattle, 30 Cows and Calves, 2000 Sheep, and 170 Swine.

PRICES—*Beef Cattle*—The prices obtained last week were sustained; we quote the same; first quality 6 25; second quality 5 75 *a* $6; third quality $4 75 *a* 5 75.

Cows and Calves—Sales at $20, 23, 26, 28, 32, 35, 40, and 42.

Sheep—Dull. Lots sold for 1 25, 1 33, 1 62, 1 71, 1 88, $2,2 17, 2 25, 2 50, and $3.

Swine—Dull. No lots sold were to peddle, and no purchaser at market. A few were retailed at former prices, from 4 1-2 to 7.

Female Anti-Slavery Society.

The next regular meeting of the Worcester Female A. S. Society will be held at the Hall over Boyden & Fenno's Store, on *Tuesday next, Aug.* 4, at two o'clock. A punctual attendance is requested; and ladies friendly to the cause are respectfully invited to attend.

Anti-Slavery Fair.

The subscribers, being anxious to sustain the anti-slavery cause in this State, propose holding a FAIR for the sale of useful and valuable articles, in this town sometime in SEPTEMBER NEXT, during the sessions of the *Anti-Slavery Convention*, the proceeds of which will go into the Treasury of the *Massachusetts Anti-Slavery Society.* Anti-Slavery Societies and individuals are requested to prepare articles for this fair, and forward them to Mrs. JOHN MILTON EARLE, Worcester, Mass.

Sarah H. Earle
R. B. Spring
Caroline Bartlett
Ann H. Earle
Anna E. Colton
Lucy Earle
Betsey Newton
Mary B. Russell
Sarah H. Parsons

Worcester, July 22, 1840.

Notice.

The Board of Directors of the Massachusetts Baptist Convention will hold a quarterly meeting at the American Temperance House in Worcester, on *Wednesday Aug. 5th*, at 10 o'clock A. M.

C. TRAIN, *Secretary.*

Framingham, July 13*th*, 1840.

Married:

In Worcester, 24th inst. by Rev. Mr. Swaim, Mr. Benjamin Arnold to Miss Nancy Clarke both of Worcester.

In Boston on Tuesday evening, 21st inst. by Rev. Mr. Nott, Mr. Francis Hoogs to Miss Martha A. Allen, both of this city.

At Social Vills, Rutland, Vt. 16th inst. by Rev. A. Haynes, Rev. E. L. Magoon, Pastor of the East Baptist Church, Richmond, Va. to Miss Susan M. Griggs, of R.

In Fitchburg, June 23, Mr. Joseph B. Hunter of Farmington, Me., to Nancy B. Richardson.

In Lunenburg, Mr. David Porter to Miss Sylvia Adams.

Died:

In Worcester, July 21, Helen Louisa, daughter of Mr. Haliburton Lane, 9 years; 22 Mr. Moses Lovell, 39.

In Paxton, July 5, of a very distressing illness, which she bore with Christian fortitude, and gave up her life in the triumphs of faith, Mrs. Mary, wife of Braddyll Livermore, Esq., 73 2-3 years. By this death Mr. Livermore has been bereaved of a tender and affectionate wife, his children of a faithful parent, the community have lost a valuable friend, and the Church with which she was connected, an endeared and highly useful member. But a few days since she was in the Sabbath School imparting to a class of aged ladies instruction from the word of God. But her work on earth is done. We hope this death will be sanctified for the spiritual good of her friends. Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.—*Com.*

In Auburn, July 14, Maria Antoinette, youngest daughter of Mr. Hervey Bancroft, 8 mos. Her death was occasioned by her swallowing the head of a herdsgrass, which terminated her existence after a distressing sickness of 15 days.

In Paxton, July 19, Mrs. Olive S., wife of John A. Frink, and daughter of John Sylvester of Leicester, 24.

In Bolton, July 17, Mrs. Betsey, wife of Haven Newton, and daughter of Nathan Longley, Esq., 58.

In Boston, July 3, Mr. Wm. Phelps, 56; also his son Henry Foster, 17. They were instantly killed by the falling of a brick wall.

In Peterborough, N. H., June 24, Mrs. Mehitable, wife of Mr. Isaac Bigelow, 57.

At Westborough, on the 28th ult. the Rev. EPHRAIM SPAULDING, formerly a missionary at the Sandwich Islands, aged 37. His funeral was attended on the 30th ult. when the funeral sermon was preached by Rev. Dr. Anderson, one of the Secretaries of the A. B. C. F. M. This is believed to be the only instance, in which an ordained Missionary of that Board has died so near the seat of its operations, as to afford its officers an opportunity to attend the funeral.

At Conway Mr. Samuel Howard aged 93. He was one of the brave little band that destroyed the British Tea in Boston Harbor, in 1773.

No. 1 Mackerel.

IN half, quarter and eighth Barrels, for sale by
J. R. BIGELOW & CO.
July 28, 1840.

Cadiz Salt.

200 BUSHELS Cadiz Salt, of superior quality, for sale by
July 28, 1840. J. R. BIGELOW & CO.

Sporting Powder.

100 CANNISTERS Loomis, Hazzard & Co.'s celebrated Sporting Powder, for sale by
July 28, 1840. J. R. BIGELOW & CO.

Sugar, Molasses and Coffee.

6000 LBS. prime Porto Rico Sugar,
1000 lbs. Loaf do.
1000 lbs. Muscovado and New Orleans do.
6 hhds. Trinidad and P. R. Molasses,
10 bags Java, Porto Rico, and Havanna Coffee,
With a large assortment of other Goods, just purchased and for sale low, by
July 28, 1840. J. R. BIGELOW & CO.

D. S. MESSENGER.

HAS *always* on hand a first rate assortment of *Foreign* and *Domestic* DRY GOODS adapted to *all seasons*, and for sale on as good terms as at any other Establishment. Those desirous of purchasing may always depend on finding Good article and Fair and Regular prices. At No. 6 Goddard's Row, first door north of Dorr Howland & Co's Book Store. tf 3

At Home.

PERSONS visiting Worcester will find the subscriber at the AMERICAN TEMPERANCE HOUSE, where he has been for the last four years, ready to give his personal attention to the wants of all those who may call at his HOUSE, and he hopes that the experience which he has had in providing for the comforts of the Traveller will secure to him the continuation of that LIBERAL patronage which has heretofore been given to this HOUSE. The location is surpassed by none in town. It is directly at the depot of the Boston and Worcester and Norwich and Worcester Rail Roads.
March 1, 1840. ELEAZAR PORTER.

Dentist Removed.

DR. MILLER has removed his office from Brinley Row to his House —First House, 2d door in Elm Street—One Minute's walk from the American Temperance House.
Worcester, May 6, 1840. 13w19

A. W. STOCKWELL,

COUNSELLOR AT LAW,

HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs.
Worcester, April 3, 1839. tf.

Copartnership.

THE Subscribers, have this day formed a Copartnership under the firm of Francis Blake and Company, for the purpose of transacting a Wholesale and Retail Grocery business.

They will remain in the store heretofore occupied by Francis Blake, No. 6 Batman's Row, nearly opposite the Boston, Worcester and Norwich Rail Road Depot.

FRANCIS BLAKE,
GEORGE C. TRUMBULL.
Worcester, April 1, tf 14

Poetry.

From the Baptist Advocate.

Death of the Young.

Sleep, little one! the summer winds are breathing,
A gentle hymn to lull thy quiet rest;
Around thy tomb, in mournful beauty wreathing,
The ivy creeps, in fresh'ning verdure dressed.

Sleep on, my love! the summer flowers are springing
In holy peace above thy mouldering head,
To guard thy dust, and from their bosoms flinging
A mingled sweetness o'er thy silent bed.

We miss thee, love! thy joyous face once blushing
With the rosy light, death-shades have overcast;
But ah! how oft these heart-felt tears are gushing,
To think our eyes on thee have looked their last.

We miss those hours, when through our hearts was stealing
The merry music of thy fairy feet;
We miss those hours, when every pulse of feeling
Thrilled quick and warm thy trusting eyes to greet.

We miss our babe, when evening gathers round us;
Thy place is vacant on thy mother's breast!
We wake no more, to feel the spell that bound us,
When once to ours, thy infant lips were pressed!

Where art thou now! the soul which once was pouring,
Through this cold dust, a warm and thrilling glow,
Lives *somewhere* yet; it vanished, heaven-ward soaring,
Far from all pain, or blight, or earthly wo!

Where dost thou dwell? It *must* be thou art wearing
A radiant light on thy enfranchised soul;
In some bright world thy part with angels bearing,
Where hymns of holy joy for ever roll.

To that deep life God's love hath surely borne thee,
Dear cherished babe!—nor seek we to reclaim:
How much we love, how much we miss and mourn thee,
He knows alone—and blessed be his name!

From the American Temperance Journal.

The Rum-Seller and his Victim.

BY C. W. DENISON.

Part III.

The Judgment Throne was set. On either hand,
All living mortals stood before the Judge.
There stood the Drunkard—there, his Murderer!
For once they met in close society,
And equal footing bore them as they stood.
From the old Earth, now burnt, their flight was done,
As from the tomb to Judgment they had flown.
'Twas horrid work that made them separate,
And now 'twas horrid still to see them meet.
"Ha!" cried the Drunkard, "art thou here at last?
I have been looking long to see thee here!
The pirate hordes have come! The cheats, the bawds,
The liars and adulterers, have come!
The sinners are all besomed from the Earth;
Hell is all emptied to receive its doom;
The Heavens are winged to wait as witnesses;
And now, to seal the Judgment, *thou* hast come!"

The man of blood shrunk back, and shook, and sought
To speak in tones of vengeance; but his spirit cowered
Beneath the glance of the Drunkard's eye,
As when he stood beside his dying bed.
"My neighbor," low he moaned, "why look so fierce?
Why shriek so dread? Did I not sell for pay?"
"Ay, that thou didst!" yelled back the victim-soul:
"And lo! the hour of settlement has come!
It were a pity thou shouldst toil and sweat,
To make of me an idler—pity 'twere
That thou shouldst lie, and cheat, and steal, and kill,
To make of me a beggar in both worlds—
Ay, 'twere a thousand pities thou shouldst do
All this, so many years, and lose thy pay!
Come to *this* Bar, and we will close accounts,
By the strict Book your Judge and mine has kept!
The farm you robbed me of; how much for that?
My wife and children killed; how much for them?
My body crushed—my hopes; for them, how much?
And how much for my soul, now doomed to Hell?

Nay! start not back! Come to the settlement!
He is most just with whom we have to do!
Take—for thy stripes, the wo on me and mine;
Take—for thy garb, the beggar's nakedness;
Take—for thy blood-drops, breaking orphan hearts:
Take—for thy drink, the widow's scalding tears;
Take—for thy breath, the sighs thy victims heave;
Take—for thy home, the deepest, darkest pit;
Take—for thy work, what once it was on earth—
Kindling up fires for Satan and his fiends!

This is our settlement! And here we part!
But mark me, neighbor! yet again we meet,
For 'tis my special care to see thee paid!"

Marriage.—Here is the proper scene of piety and patience, of the duty of parents, and charity of relatives; here kindness is spread abroad, and love is united and made firm as a centre;—marriage is the nursery of heaven; the virgin sends prayers to God, but she carries but one soul to Him; but the state of marriage fills up the members of the elect, and hath in it the labor of love, and in the delicacies of friendship, the blessings of society, and the union of hands and hearts; it hath in it less of beauty, but more of safety, than the single life; it hath more care, but less danger; it is more merry, and more sad, is fuller of sorrows, and fuller of joys; it lies under more burdens, but is supported by all the strength of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves the kingdoms, and fills the cities and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God has designed the present constitution of the world.—*Bishop Jeremy Taylor.*

British Steam Mails.—We learn that hereafter the North American Mails are to be made up in London on the 2d and 18th of each month for the steamers of Mr. Cunard's line, and that they will leave Liverpool on the 4th and 20th.

Miscellany.

Memorials of Sailors.

New-York, June 16th, 1840.

To Mr. J. Greenleaf.

Dear Brother:—The two following facts have recently been communicated to me as indicating the various methods which it pleased God to use in carrying forward his own work among sailors. Supposing the facts may be interesting to the readers of your valuable paper, I transmit them for publication, provided you deem them of sufficient interest for insertion.

Yours, &c., T. H. S.

FIRST FACT.

A pious mother, in the upper part of the city, lost a beloved and only son, at the age of great promise. He very early manifested a great genius. A short time before his death he built a little church, about two feet square—perfect in all its parts and proportions. The *slips*—the *altar*, with the Bible on the cushion—the chandeliers—were of the most natural construction. Even the windows were of the usual number; and the door opened and shut, and nothing seemed wanting but the little living preacher, to finish this beautiful model of a sanctuary. After his death, his mother resolved that this precious relic of genius, so endeared to her by many tender associations, should be a Bethel church. The little cupola was converted into a contribution box. The Bethel flag waved over it with this motto: 'Cast thy bread upon the waters.' The first fruits to this Bethel church, being two dollars and thirty cents, were recently forwarded, by that fond mother, to the treasurer of the 'Female Bethel Union.'

SECOND FACT.

The William Hannington, Captain Bell, master, left Newcastle upon Tyne, about the first of April last, with a crew of fourteen men, laden with coal for the United States. A lady belonging to the Baptist chapel in Newcastle, feeling a deep interest in seamen, put into the hands of the Captain, a few days before leaving port, a package of tracts and magazines for the crew. "I took them," said the Captain, "and according to her wish distributed them among the hands, until the whole had gone the rounds among them. In a very few days after leaving sight of the highlands of Scotland, the second mate, a well bred and intelligent young Scotchman, came to me and said, "Sir, I hardly know what's the matter with our men; but your tracts have produced a feeling among them that I have never seen before. If you have any doubt on the subject just go and look into the forcastle and see for yourself;—I stepped down, and sure enough every man was reading with an engagedness as though his very life and soul depended on it. On returning to the cabin, the mate continued, "Sir, they wish the Bible read to them, and to-morrow (meaning the Sabbath) they wish to obtain permission to hold a religious service among themselves, in the forecastle," "I can have no objection to that, I'm sure," said I. "But who will lead them, mate, seeing none of us make any profession that way?" "I shall make my best endeavor," was the reply; "and I suppose the others will do the same." "Very well," said I, "there is a prospect now of fine weather, make all snug; I will take the helm and let every one that wishes attend the service." The arrangements were made; the Sabbath came; and a meeting among themselves was held, morning and afternoon. A privilege for a prayer meeting was again asked for the evening. I objected. "But," said the mate. "you have made no objection all day, why object now?" "My objection is," I replied, "that you do not hold the meeting in the forecastle, but in the cabin, where I may have a spice of a privilege with you myself, since I have accommodated you all day, by standing at helm. Accordingly, in the evening every man came down in the cabin. I took the Bible and read a chapter, and called upon the mate to pray. In a moment all were upon their knees. The mate proceeded a little way, but soon choked up with tears and broke down. The cook then undertook it; and he soon swamped in the same way. I then said to one of the apprentice boys, "Billy, can you pray for us?"—The little fellow began and made an excellent sweet little prayer, and seemed to get along the best of any of us. The fact is," continued the Captain, "we were all overwhelmed with a sense of our sins; and as there was not one of us that had made any profession of a religious experience, we made rather lame work of it at first; but I do hope that God in mercy has heard our poor petitions, and *converted every man on board.*—As to myself," said the Captain, "it is my intention, if it please God, to connect myself with his people, and with the church, of which my praying wife is a member; and it is the probable intention of the others to do the same."—*N. Y. Evangelist.*

Father Mathew's Miracles.

We are sorry to see a disposition in some on this side of the water to resolve all the temperance reform in Ireland, now, into superstition, and now, into politics. A handbill, giving an account of wonderful cures performed by Father Mathew, (cures of miserable drunkards,) and of ability given to withstand the whisky-devil, circulated in Ireland, true Irish wit, is here taken in sober earnest, much, we confess, to our surprise. We all know the Irish are a superstitious people; all Catholic countries have more superstition than Protestant, at least so we think, and there is something in the rush of the population to see the temperance lecturer and to breathe the atmosphere he moves in, which is, to say the least, very amusing—yet, after all, it has been not much greater than the rush here to see and hear Mr. Newton and others we might name. But as to any pretence at miraculous agency, Mr. Mathew has been far from it. We find the following in the Dublin Weekly Herald.

In consequence of the great number of sick and infirm persons who came to Mr. Mathew to be healed of their diseases, as well as of the strange stories that were in circulation all over the city about the miraculous cures he had performed, he said to the fifth batch who presented themselves for admission—I must allude to the circumstance of so many sick persons coming to take the pledge as well as to be cured of their disorders, especially as the minds of persons are prejudiced against these proceedings owing to the latter cause. I shall explain how the idea got afloat that cures where effected by coming to me. It originated in persons who had ruined their constitutions by intemperance, after being tetotalers for some time, receiving their health and strength, and then exaggerating the benefit they had received. I have been sent many anonymous letters upon this subject; I don't like anonymous letters, and I would not answer them only that I wish to be all things to all men. I do not wish to see these poor people coming to me; but when they do come I do not like to refuse giving them my blessing. I do not encourage them in the delusion; I merely make the sign of the cross, to show them that they should trust in Jesus Christ and him crucified. No one but those who have health should come here; the sick should go to hospitals. I have no wish to encourage superstition of any kind. I never use on these occasions holy water, or prayer book, or anything of the sort. I merely do what pious people of other persuasions do—invoke the blessing of God upon the people.

As administered by him, the pledge too, is thought to have some greater efficacy than when administered by others. And what more natural than this? "We have questioned," says Mr. Tait, in his Magazine, "many tetotalers on this subject, and their answer has uniformly been—We have seen notorious drunkards reclaimed by going to Cork: men who had resisted the most serious appeals from their own clergy, and broken the most solemn vows, taken voluntarily against drinking; and, therefore, we should prefer walking a hundred miles to take it from him, to staying at home and taking it from any one else." We are told that this is rank superstition, but we confess our inability to discover why a man is not equally to select a physician for his moral imperfections as for his bodily ailments—why, to bring it nearer home, the poor Irishman should not sling his shoes across his shilelagh, to walk to Cork, just as reasonably as the rich Englishman should put four horses to his chariot, and drive to Lemington."—*Am. Temp. Jour.*

They are Praying for us on Shore.

In a dreadful gale of wind, some years ago, there was a ship whose master was in the habit of attending the Bethel meetings on the river Thames, and whose vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; the other said, "Don't cry, Jack, I am not afraid—it is now 8 o'clock, and they are praying for us on board some ship in the Thames: you know they always pray for us when we are at sea." The captain heard the remark; it seemed to encourage him; he, and all hands, used every exertion, and it pleased God to abate the severity of the gale, and in thirty-eight hours afterwards, they were safe moored in the river, when they hoisted the signal-flag for prayer and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads, said to the one who made the above remark, "Was it you Dick, that cried during the gale, and was afraid of being drowned?"—"No, it was Jack; I was not afraid; don't you always pray for our ship in London?" "Yes; and didn't you pray?" "Yes I did." "And what did you say my lad?" "I said, Oh Lord, save my master! Oh Lord, save the ship! Let Daniel's God save the ship!" "I trust you always pray." "Yes ever since the prayer meeting was held on board our ship; I never get into my hammock without having first prayed; but Jack won't, although I tell him he must."

Sailor's Magazine.

The Moral of Rail Roads.

We may boast, and very truly, of living in an age of wonderful improvement, but the philosopher and the Christian may well pause and ask himself,—*cui bono*—what is the practical and moral good of all this hurly burly? What is all this fury but the declaration of the omnipotence of steam? as if the whole of all that is valuable, is to be estimated by the number of miles run over in the shortest space of time. As we have stood in the depot of a rail road, we have seen the impatient traveller snatch his watch and say, —*no uncommon case*,—"too bad, too bad, here we have been 15," (aye fifteen whole) "minutes longer coming the last hundred miles than we should have been," and yet ten years ago and that same man would have "blessed his stars and called it luxury," to have got over that same 100 miles in 36 hours, and now he is vexed that he has not gone over them in a little less than *five*. It would appear that this impatience under the idea that all space is not utterly annihilated, is carried into every thing, and men begin to act as if they thought that human beings ought to have the attribute of ubiquity. The impetus given by the cars is imparted to every thing.—The refreshment houses along the way hang out their inducements, and as many good things as possible must be devoured in as short a space as possible. And if a few hours delay at the great changing places are allowed, why even here rail road speed must be had, and the waiters fly along the dining table, and the passengers bolt their food as if the digestive organs acted on the principle of the locomotive. Now the tendency of all this is neither towards health, comfort nor calmness. But there are if possible greater evils than these. The confidence and dependence upon the success of human skill and enterprise produce a forgetfulness of the power and wisdom of heaven. There is too much of the self-complacency which seems all the time to be saying, "See what we can do; my might and my knowledge and the power of my arm have done all this," and so that holy one who formed the mind and nerved the arm, is lost sight of in our admiration of the very works which he enables the intellect to plan and the hands to execute. It will no doubt be regarded as heresy to say one single word in disparagement of those machines and very expeditious agents which carry forward the grand monopolies of the day, but still it behooves all thinking men, and especially all Christian people to consider how far it is profitable for us to carry on this vehement procedure. It is affirmed of the late Dr. Horack, that he gave the opinion that the general introduction of rail road travelling would prove unfavorable to health. It cannot be otherwise than injurious after a hurried and exciting run at the rate of 20 miles an hour, to take, as is daily the case, a hearty meal in ten minutes, and then immediately be off again to similar excitement and action. "But would you prohibit rail roads, the ease and expedition they afford?" No, certainly not. But we would ask all rail road proprietors, agents and travellers to think a little seriously that they are accountable beings, not omnipotent ones, and in using these conveyances we would desire them not to forget that they have a power to look to, who demands a homage and gratitude for the great favors he allows us to procure; and the rule he has given is—"use the world as not abusing it." And a question is here presented whether we are not *abusing* the mercy of God's providence in this very thing. True it is, and we rejoice to observe it, some of our eastern rail ways are not used on the Lord's day; but still every friend to order and decency, not to say every one desirous of seeing the divine law duly regarded, will be anxious that there should be no desecration of those sacred hours which are man's "in audience with the deity;" he must lament the very many instances where these iron ways are emphatically *hard ways* in morals, and where the laborers and attendants along the line and at the depots have little chance, and by habit little thought or inclination for the ways that lead to the courts of the Lord's house—the way of salvation. Let those who are gathering wealth from these works of power and convenience and who have the direction of them, bear in mind that for all this God will bring them into judgment. They cannot so eat up and annihilate space as to dethrone the omnipotent, and drive their cars through eternity.—*Gospel Messenger.*

Too Much Color in the Brush.

If there be any one mannerism that is universal among mankind, it is that of coloring too highly the things we describe. We cannot be content with a simple relation of truth—we must overdraw; we must have a "little too much red in the brush." Who ever heard of a dark night that was not "pitch dark?" of a stout man that was not "strong as a horse?" or a miry road that was not "up to the knees?" I would walk "fifty miles on foot" to see the man who never caricatures the subject on which he speaks; but where is such an one to be found? From "rosy morn to dewy eve," in our common conversation, we are constantly outraging the truth. If somewhat wakeful in the night, we have "scarcely had a wink of sleep;" and if a man is rich, we all say "that he rolls in money." No later than yesterday, a friend of mine, who would shrink from a wilful misrepresentation, told me hastily, as he passed, that the newspaper had "nothing in it, but advertisements." The habit of decoration in describing common things, most likely proceeds from that love of the marvellous which the most of mankind entertain.—We wish to affect the minds of others; what is the use of telling a tale that will not excite wonder? or making a complaint that calls forth no sympathy? or of representing a deed of injustice that will rouse no indignation? We wish to make our picture striking, and thus, like the painter, are induced to put "a little too much color in the brush." But if it be thus in things little affecting us, still more it is the case where interest is concerned. In such cases the most unblushing misrepresentations are made. Every newspaper has its "bargains," its "great saving," and its "immense sacrifices." The Irish cloth of the mercer is "fine as cambric," the stale meat of the butcher "sweet as a nut," and the cheesemonger's hard, tough, lean cheese, "as fat as butter." These are general remarks; how do they affect you? To this inquiry may be added another—how far do they affect Ephraim Holding? I am sadly afraid that we are both culpable. Not that I plead guilty myself, or tax you with wilful misrepresentation, for the purpose of forwarding an individual interest; but that I feel we are both amenable to the charge of speaking lightly and thoughtlessly—that we both, by putting occasionally "a little too much red in the brush," leave impressions not warranted by the facts we relate.—*Ephraim Holding.*

The New Hampshire Statesman says it is understood that Mr. Hill declines the appointment of Receiver General at Boston.

Death of the Hon. James R. Pringle.—We have a melancholy duty to perform in recording the death of the Collector of this Port, the Hon James R. Pringle, who expired on Saturday evening, after an illness of less than twenty-four hours. Mr. Pringle, has filled the office of Collector for upwards of 20 years, with great ability and unsullied reputation. As President of the Senate of this State and Intendant of this City, his public conduct was characterized by an equal respectability and efficiency.—*Charleston Patriot, July 13.*

Naval—U. S. frigate Constitution, Com Claxton, was at Callao, April 13, all well, said to be bound to Guayaquil.

U. S. sloop of war Marion sailed from Montevideo, May 25, for Buenos Ayers.

Bank Note Table.

☞The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

☞The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

☞Bills of the following Banks are not received by the Associated Banks:

Charters annulled by the Legislature.

MASSACHUSETTS.

Fulton Bank, Middling Interest Bank, Commonwealth Bank, Franklin Bank, Lafayette Bank, } Boston.
Nahant Bank, at Lynn.
Chelsea Bank, at Chelsea.
Middlesex Bank at Cambridge.
Roxbury Bank, Bank of Norfolk, } Roxbury.
Farmers' and Mechanics' Bank, at S. Adams.

MAINE.

City Bank, of Portland.
Frankfort Bank, at Frankfort.
Agricultural Bank, at Brewer.
Oxford Bank, at Fryeburg.
Damariscotty Bank, at Newcastle.
Georgia Lumber Company, Portland.
Bangor Commercial Bank, at Bangor.
Calais Bank, at Calais.
Bank of Old Town, Still Water Canal Bank, } Orono.
Bank of Westbrook, at Westbrook.
Washington County Bank at Calais.
Mercantile Bank, at Bangor.
Globe Bank, at Bangor.
Peoples' Bank, Bangor.
Penobscot Bank, Bangor.

NEW HAMPSHIRE.

Wolfsborough Bank, at Wolfsboro.
Concord Bank.

VERMONT.

Bank of Bennington, at Bennington.
Bank of St. Albans, at St. Albans.
Essex Bank at Guildhall.
Bank of Manchester, at Manchester.
Rank of Windsor, at Windsor.
Bank of Montpelier.

CONNECTICUT.

Stamford Bank, at Stamford.
Bridgeport Bank, at Bridgeport.
Fairfield County Bank.
Housatonic Rail Road Co.

RHODE ISLAND.

Scituate Bank.

New England Truss Manufactory

THE subscriber continues to manufacture Trusses of every description at his residence, at the old stand, opposite to 264, No. 305 Washington street, Boston (entrance in Temple Avenue, up stairs.) All individuals can see him alone, at any time at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years: all may rest assured of relief who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call on him.

The public are cautioned against the many quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufacturers and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of truss is best to adapt to all cases that occur: and he has on hand as good trusses, and will furnish any kind of truss that can be had elsewhere. Any person who purchases a truss at this establishment, if it does not suit, can exchange until they are well suited, without additional charge.

J. F. F. manufactures as many as twenty different kinds of trusses, among which are all the different kinds similar to those that the late Dr. John Beath of this city formerly made, and all others advertised in Boston, together with the patent elastic spring truss, with spring pads; trusses without steel springs; these give relief in all cases of rupture, and in a large portion produce a perfect cure, they can be worn day and night; improved hinge and pivot truss; ambilical spring trusses, made in four different ways; trusses with ball and socket joints; trusses for Prolapsus Ani, by wearing which persons troubled with a decant of the rectum can ride on horseback with perfect ease and safety. Mr. F. makes trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory trusses, knee caps and back boards, always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if his does not suit them; after a fair trial, they can exchange for any of them; Dr. Hull's, Read's spiral truss, Rundell's do.; Salmon's ball and socket; Sherman's patent; French do.; Marsh's improved truss; Bateman's do., double and single, Stone's trusses; also, trusses for children of all sizes.

Any kind of trusses repaired at short notice and made as good as when new.

Ladies wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place.

The subscriber makes and keeps on hand, steeled shoes for deformed and crooked feet, and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory.

He, likewise, informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known. JAMES FREDERICK FOSTER.

Boston, November 1, 1839.

CERTIFICATE FROM DR. WARREN.

Boston, January 7, 1835.

Having had occasion to observe that some persons afflicted with Hernia, have suffered much from the want of a skilful workman, in accommodating trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster, to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren and to the public, as a person well fitted to supply their wants in regard to these important articles. JOHN C. WARREN.

I hereby certify, that I have, for several years past, been in the use of Mr. Foster's Truss for Inguinal Hernia, and find it to answer every desirable purpose, and consider it far preferable to any other which I have employed.

JAMES THATCHER, M. D.

Plymouth, Nov. 1, 1839.

Boston, March 10, 1840.

I hereby certify, that I have known Mr. James F. Foster several years last past, and have frequently employed him in the constuction of Trusses and apparatus, for my patients and have always found him ready, capable, and faithful, and equal to the occasion for which I have employed him.

July 22. tf JOHN RANDALL.

Taxes!

Town Treasurer's office, July 15th 1840.

THE County and Town Taxes of the Town of Worcester, and the Taxes of the Centre School District, the First Parish, the First Baptist, and the Calvinist Societies in Worcester, for the year 1840, have been this day committed to the subscriber for collection. The following discounts will be made, viz:

On such as shall be paid before August 15—6 per cent.
On such as shall be paid before Sept. 14—4 per cent.
On such as shall be paid before Nov. 13—2 per cent.

STEPHEN BARTLETT, Treasurer & Collector.

Safes, Safes.

NOW is the time to buy a Safe or get your old one Repaired at the Worcester Safe Manufactory.

All orders gratefully received and immediately attended to by JABEZ BIGELOW, for CHENEY BIGELOW.

Worcester, June 24, 1840. 3mo26

Remnants.

2500 yards English, French and American Prints and Printed Lawns, in Remnants, for sale at about half price by ORRIN RAWSON.

Worcester, June 17. 6w25

Paints, Oils, Medicines, &c.

10,000 lbs. Dry White Lead,
8,000 lbs. Gr. do do in Oil,
5,000 Gallons Linseed Oil,
2,000 do Winter Sperm Oil,
3,000 do Spring do do.

ALSO,

A large assortment of DYESTUFFS & MEDICINES, which will be sold very low, by SAML. T. LAMB & CO., One Door North Granite Row, WORCESTER.

Liverpool Salt.

200 Bushels Coarse Fine Salt,
15 do Fine Butter do.
At J. R. BIGELOW & CO'S.
No. 3 Granite Row.

Worcester, June 17, 1840.

Selling Off! Selling Off!

Now is the time for Bargains.

THE subscriber wishing to reduce his Stock of Dry Goods, which is one of the largest in town, previous to the 15th of August, therefore offers until that time his whole Stock at *very reduced prices.*

ORRIN RAWSON.

Worcester, June 9, 1840. 9w24

Troy and Michigan Six Day Line. 1840.

MERCHANDISE, Furniture and Passengers forwarded from New York, Albany and Troy, daily, SABBATHS EXCEPTED,

To any point on the Erie Canal, and all the different ports on the Western Lakes, Rivers and Canals.

PROPRIETORS AND AGENTS.

ALLEN WHEELER, LEONARD CROCKER, } *No. 106 Broad Street, New York.*
Moore & Stimpson, Troy.
Stephen C. Gray, 72 Quay St., Albany.
Sidney Allen, Rochester,
Geo. Davis & Co., Buffalo,
Phillip Allen, jr. do.
Thomas Richmond, Richmond, O.,
Tufft & Parks, Cleveland.

REFERENCES.

Halsted, Haines & Co., New York,
Lee, Dater & Miller, "
Phelps, Dodge & Co., "
Arthur Tappan & Co., "
Haslucks & Buck, "
Wilson & Cobb, "
Denison & York, "
McKee & Ginger, 22 North Wharves, Philadelphia,
Geo. A. French, Dunkirk, N. Y.
Tinker & Craft, Barcelona, "
Charles M. Reed, Erie, Pa.,
Thomas Richmond, Richmond, O.,
Tufft & Parks, Cleveland, O.,
H. N. Gates, Black River, O.,
Jenkins & Tracy, Huron, O.,
Hollister & Bolt, Sandusky, O.,
Pong & Titus, Toledo, O.,
Forsyth & Hazard, Maumee, O.,
Strong, McReynolds, & Co., Detriot, Mich.,
J. Movius, Ypsilanti, Mich.,
D. Jones & Co., Green Bay, Mich.,
Griffith & Co., Kalamazoo, Mich.,
Brittian Sanger & Co., St. Josephs, Mich.,
Hitchcock & Co., Michigan City,
Charles M. Reed & Co., Chicago, Ill.,
Samuel Hinman, Milwaukie, W. T.
John Herlbert, Sault, St. Marie.

SCHOOL BOOKS, Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Cyphering Books, Paper, Quills, Steel Pens, Slates by the dozen, very low, Pencils, Wafers, Sealing Wax, Pen knives, India Rubber, &c. &c.

All Orders supplied at the lowest market prices, and as low for *Cash*, as at any regular Bookstore in the State.

By devoting ourselves more particularly to this branch of the business, we hope to make our Store

THE SCHOOL BOOK DEPOSITORY

for Worcester County, where may always be found every article usually wanted in Schools.

☞Merchants, Teachers, and School Committees, are invited to patronise our establishment.

Worcester, Feb. 12, 1840. tf

Butter.

1500 lbs. Vermont Butter, for sale by J. R. BIGELOW & CO.

Worcester, April 15, 1840.

Family Bibles.

DORR, HOWLAND & CO., have just received a new supply of Bibles of various sizes, which make their assortment quite good—large family Bibles, good paper and binding from two to five Dollars.

Worcester, May 13, 1840. 3w20

Letter Paper.

DORR, HOWLAND & CO., have now in Store a good assortment of plain and ruled Letter Paper from Ames's, Hubbard's, Kendall's and other Mills, of good Quality, fair prices.

Worcester, May 13, 1840. 3w20

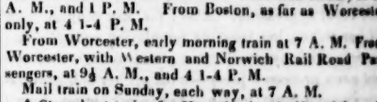
Pork and Lard.

A supply of new Pork and Lard just received by J. R. BIGELOW & CO.

Worcester, April 29. 3w19

NORWICH AND WORCESTER RAIL ROAD.

RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.



SUMMER ARRANGEMENT.

ON and after MONDAY, 27th April, the trains on this Road will run as follows;

STEAMBOAT TRAINS.

The train of Cars leaving Boston every day except Sunday, at 3 P. M., will proceed immediately on reaching Worcester, and arrive at Norwich, say at 7 3-4 P. M.

A train of Cars will leave Norwich every morning (except Monday) on the arrival of the Steamer from New York, and proceed immediately to Boston. The Cars are provided with separate apartments for the accomodation of Ladies.

ACCOMMODATION TRAINS.

Leave Norwich and Worcester daily, Sundays excepted, as follows;

Norwich at 6 A. M. and 4 1-2 P. M.
Worcester at 9½ A. M. and 3 3-4 A. M.

By the above arrangement, Passengers leaving Boston in either the 6 A. M. or 1 P. M. trains, can proceed directly to Norwich, and those leaving Norwich in the 6 A. M. train will reach Worcester in time to take the 10 A. M. train for Boston.

Fare between Boston and New York, $5 00
" Worcester and New York, $4 00
" Boston and Norwich, $3 00
" Worcester and Norwich, $2 00

MERCHANDISE TRAINS.

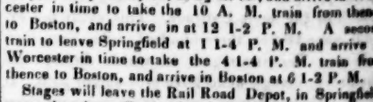
Leave Norwich and Worcester at 10 A. M. daily Sundays excepted.

Merchandize generally will be taken between Boston and Norwich at the rate of 25 cents per hundred pounds or 10 cents per cubic foot.

T. WILLIS PRATT, Superintendent.

April 25, 1840. tf 18

Boston & Worcester Rail Road.



SUMMER ARRANGEMENT.

THE Passenger Cars leave Boston and Worcester daily, except Sundays, as follows:—From Boston (connect with the Western and Norwich Rail Roads) at 6 A. M., and 1 P. M. From Boston, as far as Worcester only, at 4 1-4 P. M.

From Worcester, early morning train at 7 A. M. From Worcester, with Western and Norwich Rail Road Passengers, at 9½ A. M., and 4 1-4 P. M.

Mail train on Sunday, each way, at 7 A. M.

A Steamboat train, for New York, via Norwich, will leave Boston daily, except Sunday, at 3 P. M.; and returning, leave Worcester early, every day except Monday, on arrival from Norwich.

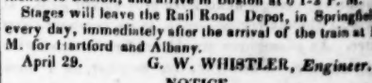
The stages for Hartford, leave Worcester daily on the arrival of the morning train.

Fare to Springfield $3, to New York $5; to Norwich $3; to Worcester $1,50.

All Baggage at the risk of its owner.

May 20. tf WM. PARKER, Sup't B. & W. R. R.

Western Rail Road.



SUMMER ARRANGEMENT FOR 1840.

FARE FROM WORCESTER TO SPRINGFIELD $1

THE trains on this road run, in connection with the trains on the Boston and Worcester Rail Road, as follows:—

FROM WORCESTER. A train to leave Worcester daily, Sundays excepted, at 9½ o'clock, A. M., (immediately after the arrival of the 6½ A. M. train from Boston) and arrives in Springfield at 12 M. A second train leaves Worcester at 5 P. M., (immediately after the arrival of the 3 P. M. train from Boston,) and arrive in Springfield at 8 P. M.

FROM SPRINGFIELD. A train to leave Springfield daily, Sundays excepted, at 6½ A. M., and arrive in Worcester in time to take the 10 A. M. train from there to Boston, and arrive in at 12 1-2 P. M. A second train to leave Springfield at 1 1-4 P. M. and arrive in Worcester in time to take the 4 1-4 P. M. train from thence to Boston, and arrive in Boston at 6 1-2 P. M.

Stages will leave the Rail Road Depot, in Springfield every day, immediately after the arrival of the train at 11 A. M. for Hartford and Albany.

April 29. G. W. WHISTLER, *Engineer.*

NOTICE.

A Merchandise Train will leave Worcester for Springfield daily, (Sundays excepted,) at 11 A. M. All Merchandise received at the Depot before 10 A. M. will be forwarded the same day. Worcester, April 29.

Cabinet Furniture and Chair



LANSFORD WOOD, *Agent*, at his Ware Room Main st., a few doors south Thomas's Temperance Exchange, WORCESTER.

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Pulpits and Communion Tables made to order.

Mahogany Looking Glass, Portrait and Picture Frames Palm leaf and Hair Mattresses and Feathers, &c.

CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality.

SIGN CHAIR & ORNAMENTAL PAINTING,

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1840.